

EPISCOPAL Churchnews

OCTOBER 14, 1956

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'The Story of Our Quest'
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A BIG CITY PRIEST AND THE LONELY CROWD

Page 11

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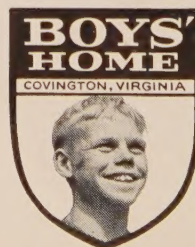
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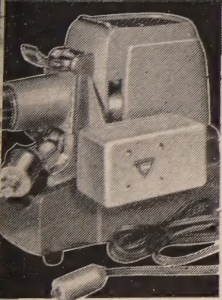
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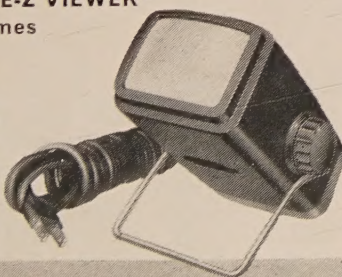
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COMING EVENTS

THE CHURCH'S CALENDAR

St. Luke, Oct. 18

NATIONAL EVENTS

Churchmen's Week, NCC, United Church Men, Oct. 14-21 . . . Annual American Church Union banquet, New York, N. Y. Fifth Avenue Hotel, Oct. 14 . . . National Convocation on the Church in Town and Country, NCC Division of Home Missions, St. Louis, Oct. 16-18 . . . United Churchmen's rallies, NCC General Department of United Church Men, Oct. 17.

PROVINCIAL EVENTS

Province 3 Synod, Woman's Auxiliary Joint Commission on Ecumenical Relations, Pittsburgh, Pa. Trinity Cathedral, Oct. 16-18 . . . Province 6 Synod, Davenport, Iowa, Oct. 16-18 . . . Province 10 Joint Commission on Ecumenical Relations, Davenport, Iowa, Black Hawk Hotel, Oct. 16 . . . Province 2 Synod, Rochester, N. Y., Oct. 22-24 . . . Province 2, Joint Commission on Ecumenical Relations, Rochester, N. Y., Hotel Sheraton, Oct. 22-24 . . . Province 1, Joint Commission on Ecumenical Relations, Cambridge, Mass. Christ Church, Oct. 23.

REGIONAL

Pittsburgh Experiment woman's retreat, Pittsburgh, Pa. Forest Park Lodge, Laurel Ridge, Oct. 20-21.

DIOCESAN

Healing Mission, Whittier, Calif. Matthias' Church, Oct. 14-18 . . . "Frontiers of Faith", Providence, R. I. Cathedral of St. John, Oct. 15 and 22 . . . Teacher Training Institute, Charleston, S. C. Church of St. Luke and St. Peter, Oct. 16 . . . Clergy Conference of Board Meeting of Woman's Auxiliary, Phoenix, Ariz., Trinity Cathedral, Oct. 17-18 . . . Woman's Auxiliary annual retreat, Phoenix, Ariz. Casa Siesta, Oct. 18 . . . Laymen's conferences, Norfolk, Va., Talbot Hall, week-ends of Oct. 20 and 27 . . . Clergy retreat, Santa Barbara, Calif. Mount Calvary Church, Oct. 22-25 . . . Woman's Auxiliary annual meeting, Orange, Va. St. Thomas Church, Oct. 23-24 . . . Clergy retreat, Pollack, La. Camp Hardtner, Oct. 23 . . . Diocesan Altar Guild, Albany, N. Y. St. Peter's Church, Oct. 25 . . . Laymen's Union Retreat, Radnor, Pa. Conference Center, Oct. 26-28.

TELEVISION

"Dean Pike", ABC-TV network, Sunday, 4-4:30 p.m. EDT . . . "Frontiers of Faith", NCC, NBC network, Sunday, 4-4:30 p.m. EDT . . . "Mission at Millennium", NC films on Church Channel, time and day vary.

AT THE SEMINARIES

Virginia Seminary Day, Alexandria, Va. Installation of Dr. Jesse M. Trotter as dean, 11 a.m., Oct. 16.

ANNIVERSARIES

Fifteenth anniversary of consecration, Bishop Noble C. Powell, Baltimore, Md. Cathedral of the Incarnation and Light Theater, Oct. 21-23.

EPISCOPAL Churchnews

In Its One Hundred and Twenty-first Year of Continuous Publication

Contents for the Issue of October 14, 1956

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PILOTING A PROJECT

The Rev. Robert F. Jenks of St. Mark's, Chicago, uses everything from jazz sessions to Narcotics Anonymous to combat the 'downtown church' problem.

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ADVENTURE IN MIAMI

Two congregations are buying a piece of property jointly. Each will have its own chapel; both will share an educational-recreational center. One is Episcopal, the other is Jewish.

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THE LOCAL MINISTER VS. PARTISAN POLITICS

Do Religion and Politics mix? The answer to this question was sought by the National Council of Churches in a poll of 10 leading churchmen.

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SHOULD CAPITAL PUNISHMENT BE ABOLISHED?

The Rev. William A. Gilbert of California believes it should and has urged the American Correctional Association to oppose it.

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LONDON NOTEBOOK

ECnews' Anglican reporter, Dewi Morgan, tells of a distinguished missionary with a distinguished name, and a versatile friend and advisor of Princess Margaret.

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FEATURES

EDUCATIONAL 'SUPPLY AND DEMAND'

Two articles on the Seabury Series. Dr. John Heuss, rector of New York's Trinity Church, tells "The Story of Our Quest." The Rev. Randolph Crump Miller, professor at Yale Divinity School, describes how "The Demand is Answered."

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CHRISTIAN COMMUNICATION

"I have sinned, Lord, but I have excellent reasons." This is one line from War and Peace, analyzed by Malcolm Boyd.

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SEARCHING THE SCRIPTURES

God the Inescapable: fourth in a doctrinal series. Even ancient Israel, Dr. Dentan writes, had a hard time realizing that God is everywhere.

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WHAT THE YOUNGER GENERATION IS ASKING

Mrs. Dora Chaplin counsels a teenager worried about "hedonism" and parents seeking Bible study material for youth and prayers for themselves.

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Opinions expressed by writers of feature articles and special columns do not necessarily reflect the opinions of the editors or the publisher of Episcopal Churchnews.

The Cover: John Heuss, the 48-year-old Rector of New York's big Trinity Parish, Broadway and Wall Street, pioneered the church's answer to the demand for new Christian Education material. On page 24, he tells "The Story of Our Quest."

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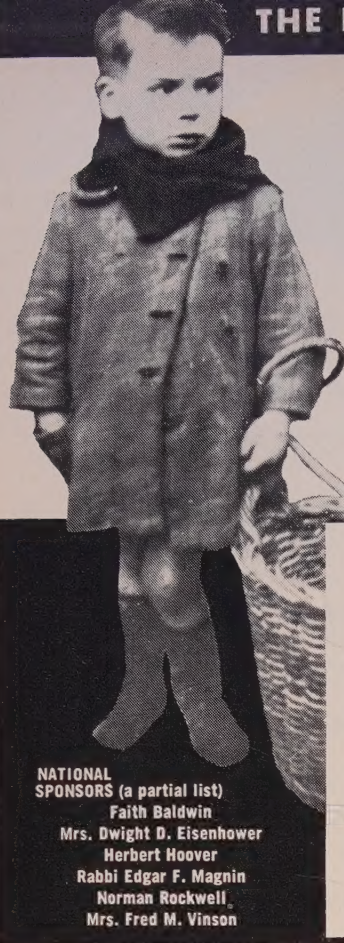
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Seminary Days—I

Life at the seminary turned out to be anything but what I'd expected. We lived in what was known as "The Garden Apartment" with our two boys, Tom and Dil, who were five and three. The Garden Apartment was the basement of a large Victorian house. Upstairs were a library and classrooms. There were full size windows with bottoms level with the lawn. Outside one was a magnolia tree, and when the front door was open we saw a chapel across the campus: a converted stable, with a bell tower surmounted by a simple cross.

Sometimes, in the spring, the creeping sprinkler would creep too close to the open door, and a fine spray would cascade down the five steps and right into the living room.

The chapel bell rang at 6:45 A.M., and I could lie in bed a little longer while Bill dressed and dashed out, his cassock floating out behind him. In one hand he carried a bucket of water and in the other a bucket of chicken feed. He would leave these at the door of the chapel, and put them up after the service and carry them over to feed the chickens we were raising. The chickens had been dubbed by the students, "Berkeley's little lay-workers."

Because our place was small, and we couldn't have people in for dinner, we ate instead, high tea. Some of the bachelor students formed the habit of dropping in most every day around 4 P.M. The children were not underfoot, because they ate their supper while we were having ours. There were bull sessions, and of course religious discussions, and a lot of joking and laughter. Theological students, I discovered, are humans like everyone else. This was a surprising discovery. I had expected them to be long-faced, solemn, and a bit pious. I thought I might shock them. How did I get that way? We were, after all, heading for the same goal which gave us at once, a common bond. An academic flavor pervaded the atmosphere, subtly, like an invisible veil, stimulated our minds to reach toward a higher level of thought. All my preconceived notions of life at the seminary collapsed in a heap. I was enjoying myself.

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REPORT FROM ISTANBUL

The Middle East is today a cauldron of confusion, conflict and anger. Suez is only part of the problem. The Arab-Israeli impasse is another part. In addition to these is Cyprus, and back of the Cyprus issue is the serious deterioration of the relations between the Turks and the Greeks. One wonders if there ever can be real and lasting solutions to these problems short of out and out war in which one side kills off the other. There are few instances in all history where the sheer quantity of hate has been so concentrated in such a small area. This is obvious to even the "sight-seeing American tourist." As a matter of fact, it has frightened many of them away from this area. I flew from Cairo to Jerusalem and from Israel to Constantinople in planes which were only half full. It isn't a happy part of the world to visit.

Some Problems May Have No Solution

Is there a solution? Charles Malik told a friend of mine that the trouble with Americans is that we think there is a solution to every problem. The truth is, he maintained, that some problems are insoluble. Malik feels that the Arab-Jew problem is one of these. Is Cyprus and the resulting conflict between Greece and Turkey still another?

Little more than 100 years ago Turkey, or the Ottoman Empire under the Turkish Sultan, dominated this entire area. Up until the first World War, Turkey was in control of the major part of what is called the Middle East, although Greece had won her freedom early in the 19th century. For a long time, especially since the beginning of the new era in Turkey brought by Ataturk in the 1920's, there has been friendship between the Turks and the Greeks. Today there is hatred. Much of the good will, built up over the years, was lost in one night last September 6th (1955). Inflamed over Cyprus, perhaps inspired by their own government to make a demonstration, the Turks in Istanbul attacked the Greek community there, destroyed shops, and in a few

hours demolished over 10 Greek churches and badly damaged 40 or 50 more. The picture of the ferocious Turk attacking Christians became a reality again, although little was said in the American press about it at the time. I have seen the destroyed churches, and worst of all, I have seen the desecration of the graves of the Patriarchs in Istanbul. Those who went through that night of terror will never forget it.

Our State Department seems to have considered this a matter about which they should remain silent. One American diplomat, when questioned about it, told me that "there are more important things at stake." I assume that the more important thing which is at stake is the friendship of Turkey. We feel that we need these people as part of our defense against Russia, and it cannot be denied that the Turks occupy a strategic place astride the highway through which Russia might like to march in her obvious desire to dominate the Middle East and the Mediterranean world.

But it should be pointed out that Turkey's friendship for the West has never really been tested. The Turks did send a small force to fight in Korea, but in the first World War they stood side by side with Germany. Greece, on the other hand, has always been with the West in both world wars and in the post-war struggle against the Communist plans to control Europe. For a while only Greece and the English stood against the Nazis. Their friendship has been tested and their loyalty has not failed. They are part of the Western world. Out of Greece spring some of the deepest elements in our whole culture. They are Christians. Why should we put our friendship for the Turks above our friendship for the Greeks EXCEPT FOR MATTERS OF EXPEDIENCY? But if the foreign policy of this country is to be a matter of expediency, the moralistic speeches of John Foster Dulles appear in a strangely insincere light.

The Patriarch

In the middle of this difficult situation is the Patriarch of Constantinople, a great and holy man. I talked with him at length and learned much about what it means to try to be a Christian in a world which is organized on almost the opposite set of principles. He said of the Turkish atrocities: "We are not looking backward. We refuse to hate. We shall rebuild." Never once did he speak of revenge and never did he try to blame anyone. While it is true that the Patriarch occupies a very dangerous place and that it is politic to say such things, I had a definite feeling of absolute sincerity back of his

CHRISTIAN DISCUSSION

continued from preceding page

words. He spoke of the "good neighbor policy" which was a slogan of our foreign policy under Cordell Hull. This, the Patriarch said, is his policy in Istanbul. For many years the Patriarch was a citizen of the United States and he told me that he hoped he could find some reason to visit the United States again. Behind his desk is a picture of President Eisenhower with the President's personal autograph and a personal greeting. On the wall opposite his desk is a large picture of Ataturk, the founder of modern Turkey, who was born in Greece and was a friend of the Greeks. Today the Patriarch is a citizen of Turkey and he is determined to do all he can to be a good citizen.

In a sense the Greeks of Istanbul have themselves to blame for the outburst of last September. They number about 100,000 in a total population of 1,000,000. Yet they have stayed apart. Many of them have refused to learn the Turkish language, or to be a real part of the country whose citizenship they bear. They have made a great deal of money. Many of them are very wealthy, as were many Jews in pre-war Germany. This may have caused a great deal of jealousy not unlike that which was directed against the Jews under Hitler, and out of jealousy grows hostility and anger. The Turk is not as excitable as the Greek. He holds his emotions in check, but when he bursts forth it is like an explosion. That is what happened on September 6th, 1955.

We have not written much about Cyprus, for the facts have been thoroughly discussed in our secular press for a long time. The problem facing Britain is very complicated and cannot be reduced to the simple principle of self-determination. Back of this issue is the whole problem of the defense of the West, the fate of the 100,000 Turks on Cyprus, the balance of power in the area, and the unreliability of the Cypriot leaders. Perhaps our government cannot afford to say too much because we need the friendship of both sides.

Is Turkey Sincere?

Many informed people feel, however, that Turkey's concern in the matter is artificial, that it is really an effort on the part of the present Turkish government to turn the eyes of its people off their own internal difficulties, to find a scapegoat for the failure of the government to meet its own problems. There is serious inflation and economic trouble on every hand, despite the fact that the United States has poured millions of dollars into the economy. The government is either an out and out dictatorship or is fast moving in that direction. The new press law which exercises a strict censorship is an example. There has been a steady campaign against the New York Times and the Associated Press because they have refused to say only what the Turkish Government wants them to say. Rigid price controls have helped to stop inflation and because Turkey is rich

in natural resources and has plenty of room they will never be desperate. Yet the matter of foreign exchange is vital to them if they are to continue to secure the machinery and the automobiles from the West which they consider vital to their new way of life.

In Greece, Cyprus is a burning issue. In Turkey I doubt if the average man gives it much thought, or had given it much thought before the government started stirring it up. Historically, since the time of Ataturk, the Turks have concentrated on their own internal problems. They have turned inward and have moved toward consolidation rather than toward expansion. In Greece, with too many people on too little land, the tendency is to look outward. This accounts for so much emigration to the United States, for example. It also accounts for their concern about Cyprus. It appears to competent observers that there is more interest in the union of Greece and Cyprus in Greece even than in Cyprus. Many Cypriots value their British citizenship and realize that a British passport is a valuable asset when one does business with other countries. They are not all for union with Greece, by any means.

One feels as he talks with both sides in this troubled part of the world that each has become the tool of forces outside itself. It has all become so deeply entangled with the bigger issue of the struggle between the East and the West, and in so many ways here in this conflict over Cyprus are seen the results of British and American mistakes in post-war foreign policy. It is almost incredible that we should have made so many enemies by doing what we really thought was good for other people.

Our Failures

There are those close to the sources of information who insist that the whole conflict grows out of Britain's policy of dividing in order to control. In other words they point out that Britain always works on the basis of a balance of power and that this is maintained by pitting one side against the other and seeing that it is all kept in balance. So, the argument runs, in order to control the Middle East, they have encouraged the antagonism between the Arab and the Jew and now they are not really trying to solve the differences between the Turks and the Greeks. It was even suggested to me by a responsible man in Istanbul that the Turkish riot of last September 6th were inspired by the British Foreign Office, which, I was informed, told the Turks it would be a good thing to make a demonstration in order to let the world know that they were opposed to the union of Cyprus and Greece. I do not believe this but I do think there is some truth in the contention that our governments have put too much faith in the idea that they can manipulate and control the world situation in such a way as to maintain a balance of power. This can never bring peace to a troubled world.—W.S.

THE NEWS IN BRIEF

Quick Reports from Around the Church

'Three Blind Mice' Make One Tone-Deaf Policeman . . . 11,000 Churches Keep Doors Open on Week-Days . . . A Conference Center for Cottonwood Canyon . . . Something New in Church Architecture: Neo-Tea House . . .

The atmosphere was a mixture of "Auld Lang Syne" and the "Wedding March" recently at St. Michael's Church, Philadelphia. Bands and wives, many long married, stood behind their pews and repeated their marriage vows. The occasion was the 29th wedding anniversary of the rector, Dr. W. Hamilton Aulenbach, and his wife. It was also an occasion Dr. Aulenbach used to urge a more lenient view of a touchy subject. "The Church," he stated, "must now cautiously, conscientiously and with ecclesiastical discretion review the possibilities of remarriage in the Church for today's divorced people. . . . Rightly the Church does everything to prevent divorce as its Lord would have it do. If a marriage fails and divorce results, the Church must cease being hypocritical about remarriage." Dr. Aulenbach believes it is not in the spirit of the Lord to insist that divorced persons end their days never marrying again or living in sin and adultery because of the rigid laws of the Church.

Credit boom: Another church has joined the ranks of 17 Episcopal congregations which operate credit-help thrift groups, according to the Credit Council on National Association. St. Andrew's, Cleveland, O., has formed its own credit union to encourage economy and saving and to provide personal loans at low cost. About 2,000 persons, including members and their families, may join. It is owned and operated entirely by parishioners under government charter. Anthony J. Cotton is the man. The Rev. J. C. Davis is rector.

Dean Sherman E. Johnson of the Church Divinity School of the Pacific, Berkeley, Calif., is working with the team of Berkeley and Philadelphia archaeologists who unearthed the long-lost Old Testament city of Gibeon, near Jerusalem, during a summer expedition. It was found atop a 20-acre saddle-backed mountain in the Jordan valley of el-Jib. Scientists believe it was built about 1200 B. C., but that its peak glory was between 800 and 600 B. C. Gibeon was found through a chance discovery of three storage vats in the area, with their owner's addresses inscribed in an early form of Hebrew script. The expedition was sponsored by CDSP and the University of Pennsylvania Museum. Leader Dr. James B. Pritchard, CDSP professor of Old Testament literature.

► In Utica, N. Y., police got a report one night last month that someone was jivin' it up at Grace Episcopal Church. The chimes were carolling an unmistakable tune: "Three Blind Mice." A detective climbed through a window and opened the church for other officers. In the belfry they found a man, a woman, a child, and a dog. The man explained that he was Frederick Monks, parish organist, and that he was organizing a carillon guild. His wife was learning to play the chimes. No, said Monks, the tune was not "Three Blind Mice." It was "Holy, Holy, Holy."

► A tea house is their 'cup of tea': On its way up in West Covina, near Los Angeles, is an Episcopal Church being built along the lines of a Japanese tea house. Laminated beams and natural wood posts will support the overhanging flat roof of glass-walled St. Martha's Mission. A giant white wooden cross rising from a reflecting pool will be at one end of the building. A solid wall of small gold crosses suspended by wires in a pale blue wall will form the background. The interior, seating 550, will have sliding walls. Architect for the revolutionary design is Carlton Winslow of Beverly Hills. The church is expected to be completed early in 1957.

► Big plans are in the works for Big Cottonwood Canyon. Here, amid the spectacular peaks of America's West, the Missionary District of Utah is building a camp and conference center which is expected to be ready by next July 1. A lodge, which will double as a ski center for youth groups this winter, has already been completed. It was made possible by the Woman's Auxiliary United Thank Offering and from gifts from within and without the District. A planned chapel will be a memorial to John M. Landenberger, an 18-year-old youth who was killed by lightning while mountain climbing in 1954. His parents, Mr. and Mrs. J. C. Landenberger, Jr., are members of St. Mark's Cathedral in Salt Lake City. Four cabins will also be built at the center.

► **Academic first:** A course for Sunday School officers and teachers is being offered for the first time this fall at the University of Miami, Fla. Eligible students must be doing actual work in their churches.

NEWS IN BRIEF

CONTINUED FROM PRECEDING PAGE

► Something new was added to the Annual Homecoming this year at Boys' Home in Covington, Va., Sept. 20. It was also the Home's 50th anniversary. Bishop William A. Brown, Southern Virginia's retired diocesan and a trustee, was there to speak. The program also included a tour and a picnic box lunch. The Home, which cares for and educates boys from broken homes in every community in Virginia, is Episcopal-owned but non-sectarian. It is quite proud of a record which shows that many of its boys have won college scholarships and high scouting awards. Last year the Home was offered an anonymous gift of \$100,000 to expand facilities if an equal amount could be raised (*ECnews*, Oct. 16, 1955). The matching fund has grown so large, trustees have given the go-ahead on more construction.

► As of tomorrow, Oct. 15, the rector at historic Bruton Parish, Williamsburg, Va., will be the Very Rev. Cotesworth Pinckney Lewis, dean of Trinity Cathedral, Little Rock, Ark. He succeeds the Rev. Francis H. Craighill who resigned on advice of doctors. Bruton Parish has been in continuous use since it was court church for the Virginia colony. The new rector, a native of Birmingham, Ala., began his ministry in that diocese in 1937. From there he went to Batesville, Ark., and then to the cathedral. He was made dean in 1945. Dean Lewis has also been active in Arkansas diocesan and community affairs.

► Things you didn't know: 11,221 churches keep their doors open on week-days for meditation. This was reported last month to the Open-Church Association's annual meeting in Gloucester, Mass. Roy E. Coombs, executive vice-president, said the need for this practice is growing because more and more people want to visit churches during the week. He said the association had distributed 924,520 pieces of literature to church visitors last year, as compared to 547,686 the year before.

► Los Angeles County Jail conditions are "the worst I have seen in 35 years of chaplaincy service," says Canon Richard Lief. The veteran jail chaplain was one of 24 who spoke last month before the Governor's special commission on correctional facilities. He charged crowded conditions many times had prevented the holding of church services. He referred specifically to a young man, on trial for murder, who requested Holy Communion from the Rev. Harley Smith of St. Nicholas, Encino, Calif. Jail authorities denied the request because no room was available and because the prisoner was considered dangerous.

► A diplomatic assignment the State Department didn't make: The Rev. Henry Praed and his wife are in the middle of a two-month vacation in Europe, their first trip outside the San Leandro, Calif., area in 10 years. Before he left, the mayor and his council called him to bon voyage meeting and gave him a letter appointing him and his wife "official goodwill ambassadors to Europe as representatives of the City of San Leandro." The letter asked "all mayors of cities to extend to the Rev. and Mrs. Praed all courtesies due them." Fr. Praed is rector of All Saints' Church.

► A delegation of American Christian youth may visit young church members in Soviet Russia. The proposal for an exchange of visits was adopted by the annual general council meeting of the United Christian Youth Movement, a National Council of Churches unit, in Williams Bay, Wis. Referring to an exchange of visits earlier this year by NCC and Russian church leaders, delegates said, "the exchange . . . should be extended to all levels of the church's life."

► Mrs. George Drexler has joined her husband as a member of the executive committee of the Andrew's-in-the-Field, Somerton, Philadelphia. They are believed to be the first husband and wife team to serve on an official board of a church in the Diocese of Pennsylvania. The Rev. Donald Farrow, vicar, favored the appointment because he believes "women should share in running the business of the church."

Ticking It Off

The Civil Aeronautics Board has cleared the way for airlines to begin reduced rates for clergymen on a space-available basis. All an airline has to do is publish and file the proper notice to the board . . . The Rev. Carleton Sweetser, a chaplain at New York's Bellevue Hospital for the past two years, is now Associate Director of the Presiding Bishop's Committee on Laymen's Work . . . The Rev. Eric Greenwood, rector of the Church of Holy Communion, Memphis, Tenn., will be director of the Sewanee Summer Training School for 1957 and '58 sessions . . . Alfred Sharp, Sr., Nashville investment banker, is new president of the Episcopal Churchmen of Tennessee . . . The Rev. J. S. Stephenson, rector of Grace Church, Buffalo since 1950, is new dean of the Central Erie Deanery of the Diocese of Western New York . . . Missionary Dorothy V. Inciong has begun her new work at St. Luke's Hospital, Ponce, Puerto Rico. Ditto for Susan Carter, R.N., at the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska.

EPISCOPAL Churchnews

THE CHURCH ACROSS THE NATION

Reporting a Project:

Chicago Priest Faces City Church Challenge With Narcotics Anonymous, Jazz Sessions

Running a downtown church is no easy job. Priests all over the country are faced with the problem of changing neighborhoods and the problem of changing their ministry accordingly. In the heart of a once plush area of Chicago there's a priest who has met the challenge head-on with everything from jazz sessions to Narcotics Anonymous.

The Rev. Robert T. Jenks believes the Church should go to her people rather than wait for them to come to her. At St. Mark's he's carrying out this belief and putting into action the National Council's plan to discover new ways to meet the downtown church situation. He is more than one man doing a local job. He is part of a national program begun by the council's Division of Urban Industrial Church Work under the leadership of the Rev. G. Paul Musselman, executive secretary.

To aid the research-experiment program, a fund of \$25,000 a year for five years was given anonymously to the Urban-Industrial division. Eighty per cent of it was allocated in 1954 to "pilot projects" in 11 dioceses and districts. These include Pittsburgh, Massachusetts, Albany, Bethlehem, Pennsylvania, New York, Southern Ohio, Maryland, Nevada, Texas and Chicago.

Highlighting the problem, Bishop Frederick J. Warnecke of Bethlehem led a National Council meeting in the spring of 1955:

"The failure of many city churches to keep pace with the shifting tides of population have made their magnificent buildings shallow facades of deterioration within."

"Too many," continued the bishop, "are trying to live the placid English parish life of the 1890's in our bustling present-day American life."

St. Mark's Church in the sprawling metropolis of Chicago is perhaps a good example of what the bishop was talking about. Today the mission church, one of the 11 pilot projects, is showing notable results in the Christian Social Relations field with its rehabilitation program for drug addicts.

Located in what was once the "Gold Coast" area of Chicago, the mission church itself is the former mansion of a millionaire department store owner. The coach house, in the rear, is the home of Fr. Jenks and his family. Surrounding St. Mark's are other once magnificent mansions. Across the street is the former home of one of the Church's presiding bishops, Charles Palmerston Anderson.

Through the years the neighborhood has fallen victim to shifting populations. The 82-member congregation

of St. Mark's is now 85 per cent Negro, 14 per cent white and 1 per cent Nisei (Japanese American). Under the leadership of the Rev. Clarence Parker, St. Mark's, in 1947, became a racially mixed church.

This was the situation that faced Fr. Jenks when he was assigned to the mission church as a deacon in 1953. Since 1954 he has been priest-in-charge. One of his first major experiments in his ministry to the community was the establishment of a rehabilitation program for drug addicts, set up along the lines of Alcoholics Anonymous.

Narcotics Anonymous, also called the Confraternity of St. Michael, meets once a week in the church. The program is open only to men who come from the Public Health Hospital at Lexington, Ky., or directly from Cook County jail, where the Rev. James G. Jones, Episcopal chaplain, has a similar program. Fr. Jenks is assisted by Dr. Eugene F. Carey, a police department surgeon who offers his time voluntarily two nights a week. St. Mark's staff also includes a lay worker, James Mack, who will be ordained in December.



At St. Mark's the Eucharist is celebrated every day and twice on Sundays



Fr. Jenks (left) believes group discussions in church homes are vital

Fr. Jenks and Dr. Carey are in contact with some 250 "junkies." Their work begins only when a contact is persuaded to stop taking drugs. Since breaking the habit often means violent sickness, medical practitioners begin treatment with tranquilizing drugs. This calms the patient and enables him to begin functioning normally.

Frequently the priest refers addicts to South Side psychiatrists, because he believes drug addiction is "essentially a sickness stemming from emotional insecurity, instability and immaturity, which perhaps is different from the view of law enforcement officers."

His rehabilitation processes involve helping former addicts get jobs, working out adjustments with their families and regular counseling which seeks the root of their problems.

Rehabilitation Success

Two typical cases include a young man, baptized in jail by Fr. Jones and referred by him to St. Mark's. The former addict-prisoner had never worked before and needed a job. Fr. Jenks got him employment through the help of the Illinois State Employment office and ward leaders.

Another case is that of an interracial, common-law marriage. The husband had been a dope addict for seven years and had another wife. The family had exhausted all normal welfare agencies. Fr. Jenks got the husband into the Lexington hospital and got help for the wife and three children from "Aid to Dependent Children," a government agency in Illinois.

"We are currently working with 35 men," the 29-year-old priest reports.

"During a recent two-week period 15 people came to see us. Out of these, a total of eight were completely rehabilitated."

He describes the average age of an addict as 25, which shows the problem is not primarily a teen-age one. His case studies reveal that 80 per cent of the addicts come from broken homes.

St. Mark's sends quarterly reports to National Council on the progress of its work. From time to time representatives of the urban-industrial division visit the mission to observe the program first-hand.

The rehabilitation of drug addicts is only one important phase of the mission's community-wide activities. The majority of participants in these projects are from the neighborhood, rather than the congregation, an outgrowth of the pastor's belief that the Church and Sacraments must be carried to the people *where they are*. Under the vigorous leadership of Fr. Jenks, the Chicago mission offers a two-fold program of evangelism and Christian Social Relations.

There's "St. Mark's Vigilantes" for teen-age boys who want the prestige of "gang" life. Present membership is 50, but growing. Each Saturday morning the boys attend a Corporate Communion and breakfast at the church. They are taught that it's better to be tough on the inside than on the outside.

A Music Workshop offers frequent jam sessions. Fr. Jenks lined up professional musicians to teach young and old alike a new type of progressive jazz. The boys are learning congo drums; the girls, Afro-Cuban dances.

"During a series of jam sessions this summer we had about 250 people

crammed into the undercroft of the church," Fr. Jenks reports. "Each session began with a prayer." He believes these to be the first jazz sessions so initiated.

Another summertime activity was a vacation school and day camp with some 40 children enrolled.

Still another evangelistic approach to the community are cottage meetings, held in a particular block where a church family lives. Both laymen and pastor invite residents of the block to attend the meetings. Discussions center on the problems of everyday living and how the Church answers these problems. Three cottage meetings alone brought 20 new families into the congregation, with an increase of from 20 to 71 children. "This program will continue until we hope, every block in the community has been infiltrated," Fr. Jenks declared.

The Eucharist is celebrated daily and twice on Sundays, with one of the latter services especially for families. Coffee hours foster fellowship among members.

It was during his seminary days at Seabury Western that Fr. Jenks first thought of making city work his vocation. He was helping out at Holy Trinity near Chicago's stockyards at the time.

"I felt a challenge in the situation. Traditional methods and efforts had failed," he explained. "Even the smallest original response proved to be a challenge to press on with new methods and break through the shell of tradition-bound ways in the Church," he added.

He is eager to stay with the work because of its missionary opportunities — among others a city-sponsored slum clearance and redevelopment project to improve the physical environment of the area.

The entire program at St. Mark's follows National Council's new curriculum which declares "urban church work demands a ministry of a radically different emphasis and new techniques." The mission has three years to go in its "pilot project" status, receiving a \$3,500 annual grant from the council.

The future, Fr. Jenks hopes, will see the drug rehabilitation program set up on an institutional basis, apart from the parish but related to it. "It would be a rehabilitation center in a separate building, but using the services of the parish. We would increase our staff, which would serve both the parish and the center."

Ohio's 'Mother Church', Now a Museum, Will Enshrine the History It Has Lived

Things have never been easy for Christ Church in Windsor Mills, Ohio. Throughout most of its 139 years a parish has struggled along without a rector. A recent survey showed there was no Episcopal family within a radius of 10 miles.

What's to be done with a church that has deep traditional roots but no apparent future?

The Historical Society of nearby Painesville has supplied a happy solution by taking over the church and converting it into a museum.

Behind the society's action is a story that goes back to the trail-breaking days of the Rev. Philander Chase. Coming to a clearing after long days of travel through the forests, he talked with the nearby settlers and friendly Indians.

Within two weeks, 45 were baptized and 17 had received Holy Communion. In March, 1817, a parish was formally organized. That was two years before the Rev. Mr. Chase was named bishop of the new Ohio diocese, and explains why Christ Church is known as the "mother church" of the diocese.

In the years that followed, the congregation showed a steady growth and, in October, 1833, the present white Colonial church, built along the

lines of a New England meeting house, was consecrated.

Later in the century, as old families moved away, the congregation dwindled to a faithful few, and in 1891 the church was saved from extinction only because a mistake was made in recording the proceedings of the diocesan convention.

Since then there have been slight spurts, due largely to the interest of nearby rectors. But it never was sustained, and in recent years the Rev. Dayton Wright, of Painesville, has been conducting services in Christ Church once a year to keep the property tax-free.

In taking over the church, officials of the Historical Society will find few changes have been made since it was built. Above the entrance is a small, square steeple with spires on each corner.

Walking inside, the visitor is first impressed by a curved supporting beam of solid walnut. The pews, seating 200, also are of walnut, and there is a balcony in the rear. Except for the replacement of the original kerosene lamps with electricity, there are only minor innovations.

Under its new guardians, Christ Church promises to remain an Ohio landmark for years to come.



Rescued from Oblivion: Showing signs of decline and near-abandonment is historic Christ Church, Windsor Mills, Ohio. It will be converted into a museum.

Holy Communion Native American—1956

Enroute back to Iowa from the West Coast, the Rev. P. M. Casady, rector of St. Paul's Church, Des Moines, preached at the Standing Rock Indian reservation, Bullhead, S. D.; where the Rev. William M. Fay is in charge. He later wrote in St. Paul's bulletin:

The door of the little white frame chapel stood open. Several small children played quietly around the steps and among the cars parked in the churchyard. From time to time one or two of them would slip inside the chapel, wander down the aisle, and sit quietly beside an adult for a moment. Occasionally an adult would glide silently out the door to count the children and check their needs. The service went on uninterrupted. One youngster appeared carrying a small puppy not too carefully. Another larger puppy came and went at will. The young priest at the altar spoke English but led the responses, chants and hymns in a native American tongue, Dakota. The men sat on one side of the aisle, the women on the other. A mother nursed her baby, the first human communion. Defying custom, one young couple sat together with their first born. At the time of the offertory they brought the month old infant forward to be baptized. One is hard put to think of a more acceptable offering than a small child pledged in the words of the service to continue according to this beginning. Here was plenty of evidence children were welcomed to grow in wisdom and stature and in the knowledge and love of God. Here was also plenty of evidence the abundant life as we know it was a limited experience. Clothes were patched, cars decrepit, homes were hardly more than huts. The offering barely covered the cost of the bread and wine. Still, here was a Presence ("Where two or three are gathered together in my name, there am I in the midst of them") and a Peace (that could pass understanding.) I turned to leave the pulpit wondering, "Was I preaching to them this morning, or were they preaching to me?"

Episcopal and Jewish Groups Find Answer to Mutual Needs

The average person doesn't often think of Miami Beach in terms of community endeavor and religious fervor. Miami Beach is the vacation dream of millions. Visions of bathing beauties, plush night spots and lavish hotels dance through many a vacationer's head. Also dollar signs. It's admittedly an expensive atmosphere—to live in as well as to visit.

Beach residents are not all among the wealthy. They have to balance budgets too. It was budget problems that drove a small Jewish group and an Episcopal congregation into a common venture that seems incredible among people considered sharply divided in matters of belief and worship.

Last summer the Rev. James W. Rice of Holy Angel Mission (organized in April) was looking for quarters for his 50-family congregation. He ran into Harold Samuels, building chairman of the 10-month-old Dade Heights Jewish Community Center, who was looking for a synagogue site. On July 1, the two groups began having community-type discussions about their common need. As Fr. Rice commented later:

"Since the neighborhood is so intermingled, we decided we should pool our efforts because of the desperate need for families to have a place for worship and the education of our children . . . we'd made efforts to rent

stores, etc., but the rents were so expensive."

First Mr. Samuels had suggested that they both buy a site jointly and erect their own buildings on it. Then Fr. Rice suggested that they share the buildings as well.

By Aug. 12, the two congregations had formed a holding corporation entitled the Episcopal and Jewish Center of North Dade, Inc., with officers and five members from each group on the board of directors.

By Oct. 1, they hoped to raise the \$19,000 necessary to buy the land they wanted. At this writing, they have an option on it.

The second phase of the campaign will be to raise the needed funds for construction. There will be a joint center with educational and recreational facilities. Each congregation will have its own chapel.

Bishop Henry I. Louttit of South Florida gave his okay to the plan with the one provision—that the Episcopal congregation own the portion of the land on which its chapel will be built. This is so he can consecrate the chapel.

Meanwhile, Mr. Samuels believes the plan is a "very practical solution." Fr. Rice believes it will prove a "new high in brotherhood." He also said:

"We certainly gained a lot of enthusiasm. . . . We have had many people congratulate us. . . . I've never seen people so happy about anything."

City Wrecking Plan for Church Has N. Y. Vicar 'Up in Arms'

St. Cyprian's in New York City is a "church of historical significance," believes its vicar, the Rev. Herbert C. Banks, and he's urged his congregation to "do all in your power to see that it remains standing."

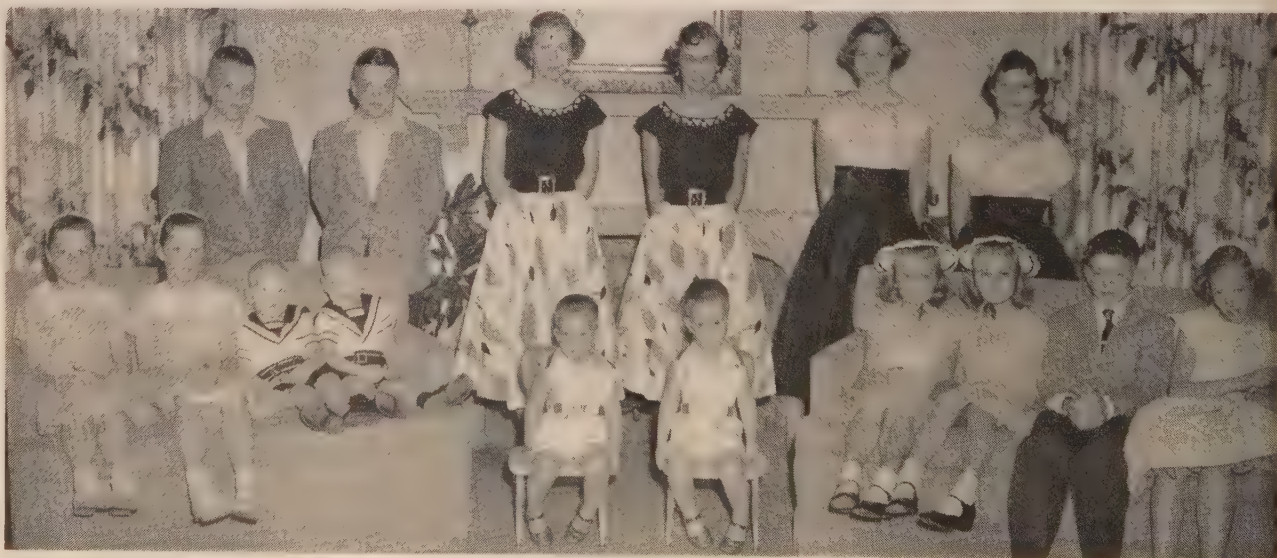
A city-proposed redevelopment program calls for tearing it down. Mr. Banks wants his congregation to inform City Hall, in person or through a representative, "of what our church means to us." He calls it a monument to the "courageous people who supported it through difficult times . . ."

The church was founded 50 years ago as a mission to West Indian and Southern Negroes in the area. At that time racial tension was acute in the neighborhood. The trolley track in the middle of the street was a dividing line between area whites and Negroes.

"St. Cyprian's," explained Mr. Banks, "was situated in the white section. As a result, Negroes were assaulted when they crossed the line to attend church . . ."

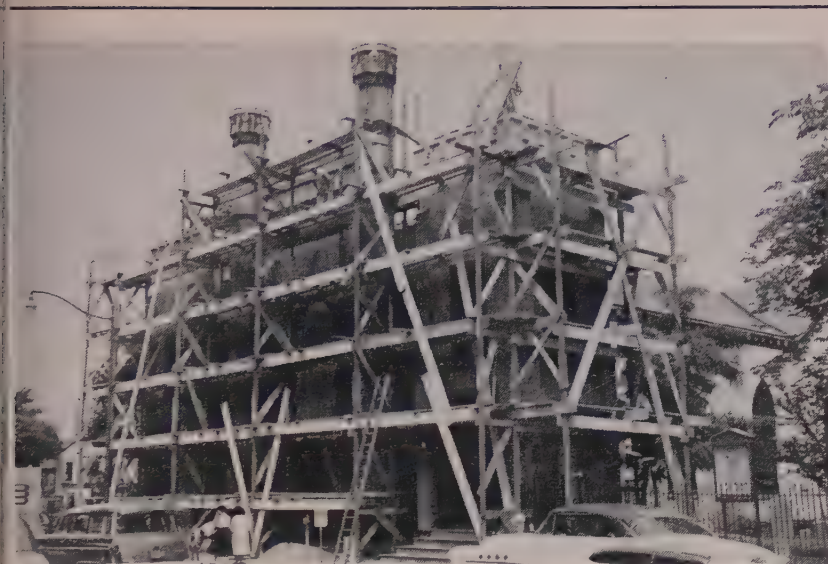
In spite of this, he added, the church "still had the courage to support the church."

The vicar questions the value of the proposed civic project, since it means the displacement of 7,000 families—the lower middle income group who could hardly afford homes in the new apartment houses.



The Episcopal Churchman, Dallas

Seeing Double: Eight sets of twins attend St. Matthew's Cathedral Church School, Dallas, Tex. Front row: Pam and Penny Bell; Carl and Cary Haag; Lee and Danny Oates; Marilyn and Carolyn Wisner; William and Nancy Palamountain. Back row: Harry and Donald Stevenson; Marilyn and Carolyn Hood; Patricia and Michele Griesel.



The Trentonian

Face-Lifting: Historic St. Michael's Church, Trenton, N. J.—one of the oldest in the city—is in the throes of a redecoration project. The work, conducted in part by the men of the church, also includes portions of the interior.

Politics in the Pulpit?

Churchmen Divided on How Far Clergy Can Go in Backing Political Causes

Religion and politics don't mix. Or do they? That is the question that has been long debated in the Church and the Church.

It has particular application in an election year—or at least so thinks the National Council of Churches' Bureau of Research and Survey.

Through its weekly bulletin, *Information Service*, the Bureau recently completed a symposium on "The Minister of the Local Church and Political Activity." The results are published in *Information Service's* issue of Sept. 1, 1956.

Polling 10 leading churchmen—eight of them ministers—the NCC found wide points of divergence. There were, however, three points of agreement:

Ministers have a duty to think through the issues and take sides.

They should not use their pulpits for partisan purposes.

How and where they express their views, away from the pulpit, is up to the good sense and clear judgment of the pastor himself.

Among those polled were such well-known public figures as Harry Emerson Fosdick, minister emeritus of New York's Riverside Church, and outspoken Congressman Adam Clayton Powell of Harlem, who is also minister of the Abyssinia Baptist Church in New York City.

Non-clergy were Dr. Charles Y. Glock, director of Columbia University's Bureau of Applied Social Research, and Samuel W. Blizzard, Associate Professor of Sociology, College of Agriculture, Pennsylvania State University.

The one Episcopal clergyman taking part was the Rev. Gibson Winter, associate of Parishfield, Retreat and Conference Center for the Diocese of Michigan.

Professor Blizzard pinpointed the generally-recognized attitude towards clergy and political action, when he said:

"The social pressures on the minister in most community situations make it difficult, if not impossible, for the clergyman to accept the citizenship role in politics that is the right and duty of every citizen."

He stated as a reason for this "the traditional doctrine of the separation of Church and State."

The only way out for the good minister, he said, was to be "neutral, non-committal or indifferent."

Dr. Glock saw the minister as torn between "his own convictions and beliefs" and "his image of what his parishioners think his convictions ought to be."

"In the long run," he concluded, "the influence of the church in society will be dependent on a ministry which acts on its own convictions

rather than one which compromises these convictions to the prevailing climate of opinion."

While inveighing against a minister's taking part in partisan politics, Dr. Fosdick spoke out strongly for his taking a stand on social issues, which, he said, were often tied up with partisan politics.

On the "hot" subject of racial segregation, for instance, he pointed out that "(it is) much more than a political issue; it is, in my judgment, downright apostasy from the Christian gospel about God and man; and a Christian preacher has no right to keep still about it."

On the matter of political activity, two ministers, both of whom had personal acquaintance with the political arena, saw eye to eye on congregational participation in political discussions, but differed on the view of a minister holding public office.

The Rev. Dr. James H. Robinson, minister of New York's Church of the Master (Presbyterian Church in the U. S. A.), who had run unsuccessfully for Borough President of Manhattan, urged clergy to stay personally out of politics. He warned:

"There is the danger of becoming so identified even with a good cause that we may lose our objective Christian criticism . . ."

Congressman Powell reported that he can play both political and spiritual roles effectively and remain at peace with his congregation.

Mr. Winter framed a theological view of the clergyman's role as placing "heavy responsibility upon him in the congregation for expressing the political implications of God's word and for helping discern the Christian implications of social and political life."

The type of political action the various clergy in the symposium had in mind may differ widely, but one example which ties in appropriately with election year is that of The Fair Campaign Practices Committee, Inc.

That organization, formed in 1954, makes a non-partisan, educational endeavor to insure clean campaign practices by setting up a Code and attempting to get candidates to subscribe to it.

Episcopal churchmen supporting it include Presiding Bishop Henry Knox Sherrill, who helped establish the Committee; Mayor Charles P. Taft of Cincinnati, Committee chairman, and Barry Bingham, publisher of Louisville, Kentucky's *Times* and *Courier-Journal*.



GROWTH OF A SEMINARY

Many of the Church's seminaries opened this year with new facilities. On a not quite completed campus, the Episcopal Theological Seminary of the Southwest in Austin, Texas, will begin construction of a chapel before the end of the year. Enrollment this year is 87 students from 2 dioceses. Seminary opened in 1951 with seven students from three dioceses.

Bishop Higgins Seeks Accord Between NCC, NAE Officials

The Rt. Rev. John S. Higgins, Bishop of the Episcopal Diocese of Rhode Island, has been playing the role of go-between to stimulate accord between two large and influential Church organizations. But so far he has been unsuccessful in his purely personal role as mediator.

The two groups are the National Council of Churches, on whose Policy and Strategy Committee Bishop Higgins serves, and the National Association of Evangelicals—a group of churches not included within the framework of the NCC.

Bishop Higgins, whose particular interest is Faith and Order, sent out feelers last Spring to NAE officials proposing informal talks about "areas of common interest" between Evangelicals and members of NCC's Policy and Strategy Committee. In this action, he said, he was on his own. "It was a purely private invitation."

Although he received a favorable reply from a long-time friend, Dr. Paul S. Rees of Minneapolis, a past president of NAE, and one other encouraging reply, three of the letters brought negative response. One of those turning down the suggestion was Dr. Paul P. Petticord of Portland, Ore., current NAE president.

The issue was brought to focus in

Bishop Higgins' backyard, when the World Evangelical Fellowship held its triennial international conference at the summer's end in Barrington, R. I.

At the conference, Dr. Petticord stated that there could be no "rap-prochement" between the NAE and NCC and referred to Bishop Higgins' proposals as a "dead issue."

Both Dr. Petticord and Dr. George F. Ford, NAE's executive director, had a 45-minute conference with Bishop Higgins in his office. According to the bishop, the leaders said they did not want to make any move that might antagonize NAE's Armenian, Holiness or Pentecostal members.

Dr. Ford was reported by *Religious News Service* as objecting to the controls which local Councils of Churches exercise over Protestant activity in certain areas. He told of a Rhode Island Baptist church which had to obtain clearance from a State Council of Churches to present a radio program, and of other instances where Evangelicals could not build churches without first obtaining permission from local church councils.

There are some areas, however, where the two groups do cooperate. Dr. Ford said that both the NCC and NAE are represented in Protestants and Other Americans United for Separation of Church and State, and that they both have a standing agreement

about concerted action to be taken on the issue of an American ambassador to the Vatican should ever be raised again.

He said representatives of both groups also meet with each other through their official relations with such organizations as the American Institute of Planners. But he added that church planning is a field in which the NCC and NAE do not see eye to eye because of NCC commitments, which parcel out the rights for development of new fields among its various denominational members.

Bishop Higgins has had a long association with ecumenical relations. When he was rector of St. Martin's Church in Providence before becoming bishop, he served on a diocesan committee which discussed Christian beliefs and practices with a group of Rhode Island Evangelicals headed by Dr. Howard W. Ferry, NAE first vice-president and president of the Providence-Barrington Bible College.

As bishop, he has appointed a committee to conduct Faith and Order talks with other Christian groups in Rhode Island.

Summing up his feelings in the NCC-NAE issue, Bishop Higgins said:

"I don't like to see two rival Protestant groups working at cross purposes."

West Says Death Penalty Breeds More Crime, Murder

While he did not fully accomplish his goal, the Rev. William A. Gilbert of California feels sure he has a "foot on the door" that might lead to a standstill of the Congress of the American Correctional Association against the use of capital punishment.

During the 86th Annual Congress of the ACA and affiliated groups in Los Angeles, Mr. Gilbert presented to the Protestant Section of the chaplains' group a resolution urging the abolition of capital punishment. In return he was made chairman of a committee to study the matter further and report back to next year's congress in Chicago. "I think," he stated, "I did accomplish something for the cause of abolition."

In an address, the 52-year-old rector of St. Paul's, Ventura, based his argument against execution on his experience with convicts and study of the correctional system:

"I have known intimately probably many as 50 convicted murderers, over a dozen of whom were condemned and executed. Seven of these men and boys I have had a major part in preparing spiritually for hanging or the gas chamber."

"I have known a great many pedagogists, wardens, administrators, educators, chaplains, psychiatrists, guards and others (many of whom are here today to speak for themselves), and most, if not all of them, feel as I do that capital punishment does not accomplish enough good to justify it, that the death penalty is wrong in itself and in the way it must be administered, in its terrible dangers and effects, that it should be abolished."

Specifically Mr. Gilbert is convinced that the fear of the death sentence does not deter effectively the potential murderer. "I am firmly convinced," he said further, "that the certainty of being caught and punished would be a far greater deterrent than no matter what degree of punishment."

Citing the discriminatory nature of capital punishment, Mr. Gilbert questioned whether murderers who got "the chair" were any more guilty than those who got "the yard."

"Those who cannot afford defense counsel, investigation and the services of independent experts to match what is available to the prosecution," he said, "are really handicapped..."

Other factors he used to support

his argument against capital punishment:

► Contrary to general belief, innocent men have been executed.

► Some counties regularly return the death sentence; some practically never.

► The ill-effects on attorneys, the judge, the jury, officers who have to perform the execution and innocent relatives of both the condemned and the victim.

"I truly believe that capital punishment breeds more crime, even more murder," he said. "The degrading effects on you and me and on the rest of society must not be overlooked. It is our law, our court, our gas chamber, our rope."

Turning to the moral and theological view, Mr. Gilbert cited the Old Testament "eye for an eye, tooth for a tooth" principle, which he said was repudiated by Christ. The clergyman also quoted Sir Walter Moberley who stated: "Capital punishment is un-Christian since its object is to end the criminal and not to mend him."

"We know," Mr. Gilbert concluded, "that murderers are among the best risks for rehabilitation . . . I have seen miracles of rehabilitation among murderers, yes, even among those on Death Row, and in every case there was sound religion as a major factor in it."

Besides his rectorship at St. Paul's, Mr. Gilbert is Protestant chaplain for the California Youth Authority

at the Ventura School for Girls; member of the Public Affairs Commission of the Southern California Council of Churches and chairman of the Legislative Action Committee; member of the diocesan Department of Christian Social Relations; member of the American Correctional Chaplains' Association, and associate of Erle Stanley Gardner in "The Court of Last Resort."

(Led by Mr. Gardner, popular detective story author and St. Paul's parishioner, "The Court of Last Resort" is a group of people dedicated to helping citizens who they believe are innocent despite their conviction on criminal charges.)

Formerly Mr. Gilbert was Episcopal chaplain at the Washington State Penitentiary, and active in the Idaho Allied Civic Forces, the Oregon Prison Association, the Washington Research Foundation for Alcoholism, Washington State Council of Churches' Committee on Ministry in State Institutions, and of the Washington Prison Chapel Association.

The Congress of Correction includes such groups as the American Correctional Association, the National Jail Association and the American Correctional Chaplains' Association. The latter is divided into the Roman Catholic Section and the Protestant Section. Mr. Gilbert was host to the Protestant Section, which held its meetings in St. Paul's Cathedral, Los Angeles.



King's Photo, Los Angeles

Episcopal Participants in the Congress: Left to right, Canon Richard Lief, executive director, Los Angeles' Episcopal City Mission Society; Chaplain Enoch Jones, Jr., federal correctional institution, Terminal Island, Calif.; Chaplain James Jones, Cook County Jail, Chicago, and Chaplain Gilbert.

Adjusting Integration Viewed By Dean Pike as Churches' Job

The Very Rev. Dr. James A. Pike, Dean of New York's Cathedral of St. John the Divine, has called the racial crisis in the South "both a tribute to, and a judgment on, the Church."

Preaching at the cathedral, Sept. 16, the dean lauded the clergy of different churches who "have been conspicuous in witnessing and acting in the cause of integration." But he also deplored "the bitter happenings in such places as Clay, Sturgis and Mansfield," where violence has accompanied the attempted enrollment of Negroes in formerly all-white schools.

While admitting that "both before and after the decision virtually every denomination has on the national level decried segregation," the dean declared that "on the local level—the level that is most sacrificial—the clergy and lay leadership have obviously not sufficiently prepared their people by sound and clear teaching for what is their Christian responsibility."

It was the first sermon the dean had delivered since arriving back in the U. S. after returning from preaching during the summer in a number of churches in Europe.

Dean Pike charged that the sin of racial discrimination "has not been boldly enough condemned, while 'sins'

Bishop Keeler Dies

The Rt. Rev. Stephen E. Keeler, 69, Bishop of Minnesota, died unexpectedly Tuesday, Sept. 25, in Heidelberg, Germany. As Bishop in Charge of American Churches in Europe, he had left New York Sept. 13 on an annual visitation. A heart attack was believed the cause of death. Further details will be in the Oct. 28th ECnews.

like drinking, smoking and dancing have received a much larger play."

Nor did the North escape the dean's condemnation. There, too, he said, "there is widespread segregation—in housing, in worship, in schools—and it is clear that the church people by and large have little sense of sin about it all."

The dean observed that the crisis in the South was "more dramatic and makes news," but charged that the North's 'sin' was greater, "because the problem of adjustment is far less grave."

"We need legal action and sanctions," the dean pointed out, "because citizens' rights are at stake and because law helps form social norms in the long run."

"But," he added, "the present events show that this is not enough. People's hearts have to change."

"That," he concluded, "is the job of the churches."

Court Upholds Melish, Rules Election of Sidener Invalid

The Rev. William Howard Melish may continue as supply priest of embattled Holy Trinity parish, Brooklyn, N. Y., since a rector has not been legally elected to succeed him.

That was the gist of a decision handed down Sept. 17 by Kings County Supreme Court Referee, Justice John MacCrate.

In a 13-page ruling Justice MacCrate denied a petition of the wardens, four vestrymen, and the Rev. Herman S. Sidener to restrain Melish from interfering with the services and operation of the parish.

The Supreme Court referee denied the injunction on the grounds that a legal quorum was not present at the election of Dr. Sidener as rector of Holy Trinity, Feb. 6.

Justice MacCrate ruled that Holy Trinity's certificate of incorporation provided for two wardens and nine vestrymen and that the parish had only seven vestrymen at the time of the election. Four of the seven voted for Dr. Sidener. The other three, pro-Melish vestrymen, declined to attend.

The referee also ruled that Dr. Sidener's election was according to canonical procedure, and denied the claim of pro-Melish forces that the vestry was obliged to consult the congregation or abide by its wishes in calling a rector.

Melish Wins Second Round

This was a second-round victory for Mr. Melish. Supreme Court Justice Edward G. Baker had earlier denied a temporary injunction sought by anti-Melish forces. The grounds for the ruling had been the same—that provisions of the New York State Religious Corporations Law in reference to a vestry quorum had not been complied with.

Mr. Melish, whose political activities led to a move for his ouster, hailed the ruling as a "vindication."

"It is our sincere hope," he told reporters, "that those who brought this action against us in the civil courts will accept this decision and make it possible for the congregation without further disturbance of its peace, to proceed with its normal life of worship and community activity."

The Very Rev. Charles W. MacLean, Archdeacon of the Diocese of Long Island, stated that an appeal was planned on the grounds that a legislative amendment to the Religious Corporations Law had not been properly interpreted.



RNS

Fling Out the Banner: The Anglican Church of Canada's new flag flew for the first time at a meeting of its executive council in Kingston, Ont. Left to right are the Rev. Allan Anderson, secretary of the Ontario diocese, and the Rev. Canon H. R. Hunt, general secretary of the Anglican General Synod.

Anglican Priest Fears Britain Be Roman Catholic in 2000

An Anglican clergyman has expressed his fear for the future of the Church of England and predicts Britain will be predominantly Roman Catholic before the turn of this century.

In a parish letter, the Ven. Eric Macy, archdeacon of Halifax, cited the possibility in an effort to strengthen the loyalty of Anglican Church members. By A.D. 2000, he wrote, "I fear the Anglican Church will no longer be the established Church."

He declared the Roman Church aims to pin its hopes for success on "mathematical certainty," based on an inflexible marriage policy, a discipline against birth control and use of parochial schools to nourish young people in the faith. He added:

"The Roman church has a perfect right to make its own rules, but we Anglicans ought to be alive as to where it is leading."

"We in the Anglican Church have failed to produce a quality of loyalty to our church which will stand up to pressure."

"Are we of the Anglican Church worthy of the position, opportunity and authority God has bestowed upon us? If we are not, we shall lose it, and we shall deserve to."

The Roman Catholic directory claims three million communicants in Britain. The number of baptized members in the Church of England is estimated at 30 million.

Canadian Church Severs Ties with Diocese in Honan, China

The Anglican Church of Canada has been virtually cut off from its missionary diocese of Honan, China. Now the last link is broken.

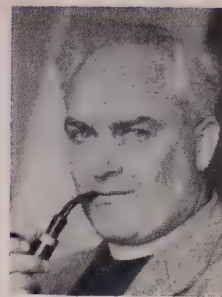
At the recent annual meeting of the Canadian church's executive council, delegates voted to liquidate the \$23,000 Honan reserve fund and use the money elsewhere.

The action was taken after Bishop D. Martin of Saskatchewan denounced his meeting with Bishop H. Ting of the Holy Catholic Church in China (Anglican) at the World Council of Churches' Central Committee sessions in Hungary.

"He told me," said Bishop Martin, "that the Church in China was self-supporting, self-propagating and self-governing now and will not take money from the West..."

London Notebook

by Dewi Morgan



Roman Protest: From time to time some newspaper or other decides to run a story suggesting that the British Royal Family is showing an increasing regard for the Roman Catholic Church. Some papers even dare to suggest that members of that family may become Romans.

One of last month's *Catholic Times* (London's oldest Roman newspaper, circulation 75,000 a week) is a lot nearer the truth. It "registered a protest" that the Queen was not represented at the funeral of Cardinal Griffin, Archbishop of Westminster. Its editorial said: "There are in the British Commonwealth of Nations nearly 30 million Catholics and even though there are Cardinals in Australia and Canada the Cardinal Archbishop of Westminster is still regarded as the outstanding person in that great body of subjects giving allegiance to the Crown. Catholics are no longer an inconsiderable group among British peoples. The Crown is represented at the Vatican because of the important part Catholics play in the Commonwealth. But at the top of the civil administration old prejudices still exist."

If the Queen or her family were so interested in the Roman Church it is fairly certain that such words would not have appeared.

She Went To Africa: A missionary with a distinguished name has just died. She was 81-year-old Mary Ann Bravery Attlee, a sister of Britain's Labor Leader and ex-Prime Minister, Lord Attlee.

Born in 1875 she stayed at home, in deference to her solicitor father's wishes, until she was 35. On his death she offered herself for service in India, but her health was not considered good enough, so she went to work for the South Africa Church Railway Mission—an Anglican organization serving isolated groups of railway workers. She was licensed as a lay worker by the Archbishop of Cape Town. For a time she was Diocesan Inspector of Sunday Schools in Johannesburg.

When the General Secretary of the Railway Mission died, she took his place in Westminster for over four years, but resigned this to return to Africa. Subsequently she spent most of her time working among Africans, especially with half-caste girls in the slums. She was the founder of the now famous "Cape Flats Distress Association."

The Versatile Mr. Phipps: The Rev. Simon Phipps, Chaplain of Trinity College, Cambridge, is a man of many parts. A close friend and advisor of Princess Margaret and not infrequently seen in her company at theatres and on other occasions, 34-year-old Mr. Phipps took Holy Orders after being demobilized from the Coldstream Guards. During the war he was twice wounded and won the M. C.

He is also known as a writer of saucy revue songs. One of them, called "Original Sin," begins with "Can anyone think of an original sin? Can anyone tell me where to begin?" Some of them have been set to music by the Rev. Geoffrey Beaumont, 51-year-old Chaplain to the British Embassy in Madrid. They have been described as "the clerical Gilbert and Sullivan."

Mr. Phipps has just finished his summer vacation, spent working at a factory bench at seven pounds (about \$20) a week "in order to gain first-hand knowledge of industrial conditions." He lived in a tiny house and queued up each day for a workman's bus. Few of his fellow-workers knew his identity.

Where Does The Archbishop Stop? The Archbishop of Canterbury is not unaware that as long as he makes forthright statements he will have certain sections of the press gunning for him. This is not likely to make him lose much sleep, especially when he finds a newspaper with a headline "The Archbishop Must Go," and the same paper, not long afterwards, running an equally large headline: "The Archbishop Has Gone Too Far."

Editorials

The Curriculum

As Church Schools all across the land begin a new term this fall, their teachers and leaders will be having a lot to say about "curriculum." Some will be using the "New Curriculum," some will have found a "reasonable alternative," while still others will be muddling along without much of a plan at all.

What is curriculum, anyway? What is the main point which many of us miss? We believe that the central fact about the curriculum in Christian Education is that it includes the total life of the Christian Fellowship. We are teaching by what we are, what we do to and for each other, and by the attitudes which characterize our common life in the Church. It is a truism to say that what we do speaks louder than what we say.

It is obvious, or should be, that one of the most vital needs of every man that has breath is the need to belong, to be accepted and recognized as a significant and valuable member of a group that matters. In Holy Baptism we believe that we are made members of God's Family, the Church, and that we become thereby His sons and daughters, princes and princesses in His Kingdom. One of the chief functions of Christian Education is to help growing persons to realize WHO THEY ARE. From the realization of this new and wonderful relationship to God and to each other should spring the security of faith and the demand of Christian ethics. The appeal to fear is no longer strong enough to make men good, nor is the hope of reward sharp enough to guide our children into the paths of righteousness. God has made us MEMBERS OF HIS FAMILY. The principle of *Noblesse Oblige* works within the living fellowship to help us want to live up toward what we are.

If this is to be anything more than words the program in Christian Education must aim to make people conscious of what they have been made by virtue of the Grace of their Baptism. This can be achieved only when the Church is truly the Church, when there is at the heart of the parish a vital fellowship of warm and personal concern. This conviction is close to the heart of the "New Curriculum," and for that reason we believe that it is essentially sound. We are teaching by everything we do. Through the living Fellowship the great words and propositions of our Faith come alive and only in this context do they have relevance to the needs of the men and women for whom our Saviour lived and died.

The Church in Cyprus

It is difficult for most of us to realize the position of the Orthodox Church in Cyprus. The first reaction is to be disgusted with the political activities of its leaders and to be especially critical of the actions of Archbishop Makarios. It seems that he has been a witness to terrorist cruelty which can hardly commend him as a man of a worthy Christian witness. But a few things need to be faced before we pass final judgment.

The political actions of Greek church leaders are understood only against the background from which they arise. After the Fall of Constantinople in 1453 the entire Greek people came under the domination of the Turks. The Greeks were not allowed to have their own schools. Only in the Orthodox Church was Greek culture kept alive and only in their church leaders did the Greek people have any central leadership at all. In time, with the Patriarch and with the Greek bishops the Turkish Sultan chose to deal. In time, the church became the only real contact between the Greek people and their masters. After the Greek liberation the official position of the bishops was not given up. Today the Greek Church occupies a position in relation to the world which is unique in Christendom.

But if the Greek bishops and archbishops occupy such a position of political leadership, even in relations between their own people and other nations, we maintain that they must accept a responsibility deeper than that of political expediency. If a bishop is a bishop in the Church of God, he represents the Christian Church no matter by what name his particular branch of the Church may be called. If the charges brought against Makarios are true, this is a matter of vital concern for all Christians.

The British Colonial Office claims to have produced the terrorist leader in Cyprus, George Grivas, having acted under the personal direction of Archbishop Makarios. The proof consists of the personal diary of Grivas which the Colonial Office maintains is now in his own hand and which has recently been captured. The documents are said to prove:

a. That Archbishop Makarios personally took a leading part in the foundation and initial operational planning of the E. O. K. A. organization.

b. That his personal approval was even sought for the date for the commencement of operations.

That he personally provided money for smuggling into Cyprus for the murder of his fellow countrymen and members of the security forces.

These charges can be supported it is evident that at the time when the British Government was asking the Archbishop to denounce the use of violence on this island he was actually in a position to order it to stop. This he did not do.

Those who have opposed the deportation of the Archbishop have done so because they felt that he was a man of great influence and because they knew that it will be next to impossible to find anyone else with whom the British can negotiate. We are not sure that the case against Makarios is actually as clear-cut as the Colonial Office would have us think. There is no evidence that Makarios always agreed with the terrorist leader or that he had any effective authority over him. We must wait for a final judgment until more of the facts are available and we hear Makarios' side of the matter. But one thing remains sure in any case, that Archbishop Makarios was more realistic than the Colonial Office when he testified in the House of Lords that Makarios must be called.

We cannot always choose the people with whom we do business. Many of those who detest what Makarios stands for (and that includes many Greek Cypriots who do not want their Church mixed up in politics) realize that only Makarios can conduct negotiations on the Greek Cypriots' behalf. The *Spectator*, commenting on this fact, recently said that to admit this certainly involve a climb-down by the Government: "it is worth remembering that it is less of a drop than that taken in similar circumstances by Lloyd George in 1921. For years he had argued that negotiations with de Valera were in practice unnecessary ('we cannot murder by the throat') and in principle impossible unless the Irish renounced terrorism as a weapon. To demand that Makarios repudiate terrorism, now that it is almost achieved its object, would be equally illogical. . . ."

In this strange situation it may be well indeed to wait for a final judgment until the facts are in. But the Christian world can and should pray that Christian leaders in Cyprus, including Makarios, will strive to put Christian principles above national expediency even in their struggle for the freedom of their people.

A Letter from England

A Bishop of the Church recently shared with us a letter from a clergyman in England which was a very articulate plea for better understanding between the United States and Britain. It set us to thinking about how little we really know about England and her problems in the world today, and how inadequately the British understand us. This situation can have tragic consequences if it ever leads us to lose sight of how much we need each other in the present struggle for the mind and the soul of the world.

In our criticism of Britain's actions in Cyprus and in Suez, we often lose sight of the actual facts and fail to realize how much is at stake. We sometimes forget that Britain has changed a great deal since she had trouble with certain of her colonies in 1776.

In the letter from England, to which we have referred, some interesting questions regarding American reactions to world politics are cited. "For instance," the letter says, "the term 'colonialism' is quite inapplicable to the sort of situation which exists both in Cyprus and in relation to the Suez Canal. The fact that it is used both in the U.S.A. and Egypt is doubtless a case of the sins of the fathers being borne by their children. In the interest of truth we must discover some other terminology. Otherwise ill disposed people (such as Nasser in Egypt) will denominate all international control under the United Nations as 'colonialism'. Just because Western nations more than Eastern nations are more often than not in the possession of the 'know how' they have at present to bear the major part of the burden of international administration. So far as I know, in no English political party and in no Englishmen today is there a vestige left of the old spirit of colonialism. (Editor's Note: Here our friend has, to say the least, somewhat stretched his point.) It has long since been replaced by the conviction that when you get rid of colonialism you do not get rid of the 'white man's burden.' Actually, at the moment America has to carry more of *that* burden than England, but we have both got to do a bit of it. We need some new terminology to explain what we mean by it and some very hard thinking to discover just what is demanded of us and when and how our contribution is to be made. If we are to help one another in this we must get down alongside one another with a view to understanding rather than to criticism."

T H E

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THE STORY OF OUR QUEST

Adequate preparation by teachers, clergy, parents
is the key to the success of the new curriculum

By JOHN HEUSS



AT THE General Convention in San Francisco in 1948, I reported, as director of National Council's new Department of Christian Education, that teaching materials for Sunday Schools would require ten years to produce. Dr. Hunter and his colleagues published courses in 1955 for Grades 1, 4, and 7. Now in 1956 there have been added courses for the kindergarten and Grades 2, 5, and 8. Next year the pre-kindergarten material and Grades 3, 6, and 9 will be ready. Thus, in just about the length of time which was predicted, the first edition of the Seabury Series will have been completed.

I hope nobody will conclude that the National Church's work is about over in Christian Education. The present leadership of the National Department is to be congratulated on the production of these materials. Few men appreciate more than I what a big job has been done. Nevertheless, there is before us the biggest task of all. One part of that task belongs to the Church as a whole. It is to grow to be the kind of a Church which can realistically reflect the quality of Christian life these courses envision.

The Rev. Dr. John Heuss, pictured on the cover, has been rector of New York's Trinity Parish since 1952. As national director of Christian education from 1947-52, he launched the program now called the Seabury Series.

The other part belongs to the Department. It is to seek for constant improvement in present materials and methods. What we have now is only the first edition. Experience, time, patience and cooperation will produce better editions. I for one am generally satisfied with what has been accomplished so far.

To my mind the Seabury Series has courageously faced the most stubborn facts of life about the education of the Church's children.

To begin with, *it insists that the Church exist to be the redeeming Body of Christ*. This means that it must be a live fellowship that changes people by the supreme quality of its accepting God-like love. In insisting that the local parish and its people share try to become Christ-like in their accepting and forgiving daily life to *all sorts and conditions of men*, the Department and the Seabury Series have confronted us with one of the greatest religious challenges we have had in our generation. This insistence has rocked some of the Episcopal Church out of its self-satisfaction with routine organizational activities and liturgical loveliness. It is helping to change religious learning from verbal repetition to living experience. It is replacing much symbolic religion with real faith. I do not wonder that there are those who find this kind of religious education hard.

continued on page 4

us learning from verbal repetition to living experience.



THE DEMAND IS ANSWERED

People object to the new method, says the author,
because they fear the basic demands of the Gospel

By RANDOLPH CRUMP MILLER

THE SEABURY SERIES places upon the clergy, teachers, parents, and members of congregations a theological demand. By this, I mean that by use of the new curriculum pupils are brought under the control and requirements of the Gospel. The purpose of Christian education is to share in the redemptive work of the fellowship of the Holy Spirit *now*. The teacher becomes a channel of God's grace, through whom God acts to restore the learner to the right relationship with Him.

The content of the Gospel, the development of Christian character, and membership in the Church provide the structure of this relationship. But no content, no method, no moral law, and no meeting requirements of membership can be a substitute for the Gospel itself.

When one faces up to this demand, that through the teacher's teaching a child is going to know that Christ died for him, that through the experiences of the classroom a pupil is going to find healing and balm for his soul, that through being a member of the congregation the learner is going to become a new creature—it is enough to scare the clergyman, the teacher, and the parent. This is where we meet the objections to the Seabury Series at this point of the theological demand.

Now, no one wants to admit that he fears the

demands of the Gospel. He much prefers to find objections in other areas. "It takes too much time." "It demands trained teachers." "It puts pressure on the rector." "It uses modern teaching methods." "It doesn't use enough Bible." "There are no leaflets to take home." "It makes the parents go to Church school." "The family service takes people from the 11 A.M. service." These objections are made sincerely, and from one point of view they are to be taken seriously. It takes time. It demands trained teachers. It puts pressure on the rector. It uses the best teaching methods. It uses more Bible, but in a new way. It has no leaflets. It ministers to the family as a unit. But all of these objections point in one direction: The demand of the Gospel is put upon the congregation and its members to share in the redemptive life promised by Christ and fulfilled in

continued on page 40



The Rev. Dr. Randolph Crump Miller, professor of Christian education at Yale Divinity School since 1952, is a noted author and instructor. He spent 15 years on the faculty of Church Divinity School of the Pacific.

War and Peace

by Malcolm Boyd



Paramount

'We see the weaving, struggling men against a backdrop of mist and blowing snow.'

"I have sinned, Lord, but I have excellent reasons." Henry Fonda, as Pierre Bezukhov, utters these words somewhere near the beginning of the Ponti-de Laurentiis motion picture production of Leo Tolstoy's *War and Peace*. The 3½ hour film picks up the themes of Pierre and of Natasha Rostov, played by Audrey Hepburn, and of Andrey Bolzonsky, portrayed by Mel Ferrer.

Then, all the stories come together in the sweeping action of Napoleon Bonaparte's invasion of Holy Russia.

One approaches this film with some alarm. How can the job be done of translating the overwhelming novel of Tolstoy into the film medium? Will size and scope crowd out life and feeling? Will the battle scenes and the retreat from Moscow be interwoven with the principals' story themes by the director, or will he fail, and will the scenes of magnitude be somehow unrelated to a single, absorbing concern?

Well, *War and Peace* comes off. It is undeniably a memorable motion picture for two reasons: It patiently

and in a craftsmanlike way knits together its many component parts into a unity. And, its battle scenes and powerful crowd scenes are photographed (in Technicolor) and directed as well as any in film history.

As a matter of fact, despite good performances by all concerned, the weight of the film is in favor always of these incredible crowd scenes. The background is a blurred haze of mist and blowing snow, the foreground a black-and-white concrete scene of soldiers struggling through a near-blizzard, as Napoleon Bonaparte's troops undertake the tragic, unforgettable retreat from Moscow. In one single scene of *War and Peace*, we see the weaving, moving line of men, seemingly thousands of them, heading across a huge field of freshly-fallen snow into camera range. The earlier strategic retreat of the Russians from Moscow (leaving it a barren, burning city) is imaginatively, perceptively conceived and photographed.

War and Peace preaches the very lust which man feel towards life. To live, despite all tragedies, all cata-

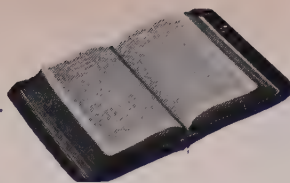
clysmic circumstances which dwarf one (and, yet, do not)—this is the film's message. Life goes on, it is mysteriously and powerfully moved to continue, despite all obstacles; indeed, obstacles must result in growth or the stagnation which is itself death.

The film also preaches the monstrous cruelty of war. It does this in a most moving fashion. We see the French infantrymen advance into Russian canon fire which turns them back in rout. And then we see Napoleon's cavalry charge, in a scene reminiscent of Olivier's *Henry V*. The charge picks up momentum, advancing across the screen at a dizzying speed, and is successful. The irony of its success is reflected in a scene at a relief-station, where wounded are being cared for by a tired doctor. This scene in the film lacks the grimness and realism it certainly might have had. One cannot help comparing this treatment with the harrowing hospital episode in *Monsieur Vincent*.

One sees, at the conclusion of the picture, the retreat of many thousands of French soldiers across a river, while the shrewd Russian commander (played exceptionally well by Oscar Homolka) attacks, driving them into a fury of panic and rout. Some of the long-shots of this part of the film must go down in film history with distinction: Ahead, lonely fires burning across the river, the narrow bridge packed with slow moving men and horses, more thousands of men feeding into the small artery of the bridge entry; then, the Russian attack, and the panic.

Near the beginning of the picture Henry Fonda exclaims to Mel Ferrer: "You must be somebody. You must aim at something . . . I tell myself today, a change. 'Pierre, today you must take steps to become a saint'." Circumstances pick up Fonda, and shake him soundly. He is the "keeper-of-life", who always stands back, watching its battles as if they were taking place within a picture frame, with himself standing by, intently curious and even aware, but not involved. For Fonda, there comes

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Series on Bible Doctrines—Number 4

God The Inescapable

A Continuing Bible Study by Robert C. Dentan

Jonah 1; Psalm 139:7-12; Jeremiah 23:23-24; Acts 17:22-28; Matthew 28:20; Ephesians 1:15-23

It took men longer to realize that God is everywhere present than it did to understand that He is all-powerful and all-knowing. The psychological explanation of this is easy, for God's power and knowledge can be conceived in terms of human qualities raised to an infinite degree of magnitude; but there is no human analogy to the universal presence of God. Men, however powerful and wise they may be, are always limited to certain places and it is hard to think of God as not limited in the same way.

This was true even in ancient Israel. Since Yahweh had revealed Himself to the ancestors in particular places, what could be more natural than to suppose that these were the places in which He actually dwelt—Sinai, the Temple, or at best the land of Israel. It was not until a late period in the nation's history that even its great leaders became completely adjusted to the view that God—in His nature, as distinguished from the mere manifestation of Himself to men—must necessarily be equally present everywhere.

The Book of Jonah is the greatest milestone in the progress of Israel's thinking along this line. It is unfortunate that the book is still widely misunderstood so that ordinary discussion of it is usually confined to arguments about the physiological structure of whales. One must realize at the outset that the book is fiction of a common oriental type and is meant to be read as a parable, not as history. The wonders which it relates were introduced in order to make the story more interesting and memorable so that the reader would not easily forget the great truths about God's universal love and universal presence which it was designed to teach.

The first chapter tells of a man's

failure to escape from God. Jonah is represented as being a rather stupid person who still held to the old view that the presence of God is confined to the soil of Palestine. When given a distasteful job to do, he tried to avoid it by fleeing on a ship to Tarshish at the far end of the Mediterranean, but to his dismay he discovered that God is just as truly present and just as powerful on the great sea as in the land of Israel. We are intended to see him as a foolish and laughable figure, whose God was too small to fit the realities of life. The unknown author of the book must have met many whose doctrine of God was as inadequate as Jonah's and he wants us to feel how ridiculous this is.

The 139th Psalm, which contains in its opening verses so beautiful an expression of God's omniscience, goes on to picture in even more sublime language the thought of His omnipresence (vss. 7-12): "If I take the wings of the morning and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me." It is worth noting again that the doctrines of the Bible are rarely expressed in doctrinal terms. In the Book of Jonah the vehicle of the doctrine is a parable; in the psalm it is a prayer. The psalmist is not interested in expressing an abstract idea in abstract language; the doctrine emerges almost unconsciously in the course of his devotions as a product of his life with God.

The third Old Testament passage to be considered (Jer. 23:23f) is more doctrinal in form than the others, but even here the context is a practical one—a denunciation of false prophets—and the words are placed in the mouth of God Himself: "Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth?" Although Jeremiah lived long before the author of Jonah or Psalm 139, he had already arrived at a fully matured conception

of the omnipresence of God.

By New Testament times the best even of pagan thinkers had come to think of God in the same terms, so when St. Paul came to speak before the philosophers of Athens he felt he could appeal to them, at least to this extent, on the basis of a common faith (Acts 17:22-28). Like the men of the Old Testament they had come to see that God cannot "be far from every one of us" and that "in him we live, and move, and have our being" (vss. 27f).

What is new in the New Testament, with respect to this doctrine, is the application of it to the person of Christ. What the Old Testament says of God and the Father, the New Testament says of the Son also. We find it already in the synoptic gospels. A familiar verse in Matthew (18:20) says that wherever the disciples of Christ are found, Christ Himself will be "in the midst of them." By this time the reader will probably have noticed that when the Bible speaks of God's omnipresence it is almost always in terms of His relation to *persons*. The Bible writers were not concerned so much to assert that God is present in the farthest star or in inanimate nature (although common sense tells us this must be true) as to show that He is always near to men who seek Him. The universal presence of Christ can be a meaningful reality only for those who love and obey Him and who gather together "in His name."

The final passage (Eph. 1:15-23) is an exhortation to enlarge our conception of the greatness and glory of Christ. In the Old Testament we learn of the inescapability of God; from the New Testament we must learn also of the inescapability of Christ, whose Church is "the fullness of him that filleth all in all." END

A CHINESE MEDITATION

"When opening the door, I pray Thee, Lord, to open the door of my heart that I may receive Thee, Lord, within. When washing clothes, I pray Thee, Lord, to wash heart, and make it pure white as snow. When sweeping the floor, I pray Thee, Lord, to sweep my heart from all evil, and make it clean. When receiving or sending letters, I pray Thee, Lord, to give me more faith that I may hold more constant communication with Thee. When lighting the lamp, I pray Thee, Lord, let Thy true light shine within my heart, and make me in all that I do to be kind and good like a lamp which lightens others."

—From *The Connecticut Churchman*

What the Younger Generation is Asking . . .

A teen-age question about a word overheard at a bull session, and two queries relating to parents, seem the most timely matters to bring to our readers' attention this week. It would be good if we all had the curiosity to pursue unfamiliar words as our first questioner has done.

In a teen-age group recently, an argument started over the words, "Get all the fun you can while you can." One of the boys who has had a year in college, said, "Oh, that's hedonism!" and we were crushed. What is "hedonism"? Does it apply to today? I did not want to show my ignorance, but I'd like to know, in case we get going again.

(Girl, 17 yrs.)

The boy may have been using the word in any one of three ways. If he quoted from his philosophy course, he was thinking of hedonism as the doctrine that pleasure is the chief good and that pleasure should be the aim of everything we do. If he was remembering the teaching of his psychology professor, he was considering hedonism as the theory that a person's actions always have pleasure as their principal purpose. On the other hand, he could have been using the word in a more general sense, merely describing a pleasure-seeking way of life. Any one of these usages can be correct, according to the context.

I know it is disconcerting when a knowledgeable person brings out an uncommon word. Somehow an "ism" is particularly impressive, and if uttered with conviction can imply that the last word has been said. But your friend was not using a term unrelated to today: We are all hedonists at times, and millions of people live by the hedonistic principle without knowing it. Some deliberately choose it as their way of life.

It might be interesting, if you care to renew the argument in a future meeting of your group, to think up all kinds of illustrations of how this doctrine can be applied to our lives today. Some of these instances are comical and unimportant; others reach into serious consequences that have effects, literally, on one generation after another.

Hedonism may be seen at work at all age levels. The child who is saving a good part of his weekly allowance for a new stamp album may suddenly

decide at a picnic that he will spend all his savings on ice cream and candy. The immediate pleasure of consuming them is very real, but it will be a long time before he has his new album. He chose the enjoyment of the moment rather than what might have been a more permanent good.

All through our lives we can see ourselves making such decisions. Shall we refuse some party or movie invitation just before examinations so as to get more sleep; or face the pain of being too tired to do our best? Shall we enjoy some of the pleasure of reckless behavior on a date as being more worthwhile than the ultimate effects on our relationship and development; or shall we defer stolen pleasures because of the possible ill-effects on other lives? Shall we put off the fun of telling a dramatic story about a person known to our circle in order to protect that person, or shall we indulge in our gift for story-telling and discount the consequences? You may be able to think of much better illustrations.

For the professing Christian, all this has deeper meaning. It is allied to our belief in eternal life and our responsibility for each other. If we believe that the present life is all there is, our actions will appear to be important only at the present moment. A Christian believes that every action has consequences which abide into eternity. He recognizes every human relationship as being part of a great creative pattern with a significance both in the now and in the hereafter, a part of God's whole plan. This may be why your friend rejected the statement. It implies that we can do as we please now, for this is the end. You can see that a life lived with pleasure as its chief end can lead only to meaninglessness.

This does not mean that pleasure in itself is evil. Like all good things it becomes so only when it *dominates*

THE TYRANNY OF 'ISMS'

Answered by Dora Chaplin



a life like a false god. Greater good is lost when a person worships at such an empty altar.

Several parents of boys and girls ages 10 to 15, have asked me to recommend studies on the Bible suitable for that age group. The unfortunate situation in most of these cases is that the parents are so uninformed that they can't help their children in "interpretation" and depend upon a book to "do the job."

(Mrs. I.)

Dear Mrs. P.:

Before doing anything very formal in such a case, I would try to encourage parents and children to read a really fine book of Bible stories together. After each of these they might well be curious enough to read the story in the Bible itself, Revised Standard Version or King James.

I am thinking of Helen Waddell's fine collection, *Stories From Holy Writ*. (Published by Macmillan.) These have a literary quality which is rare, and they take the reader right into the lives and times of the characters in a most moving way. Will you try this and then write to me again?

I am on the Parents' Committee of our parish, and we want a book of prayers for parents. Many of them are only just beginning to learn to pray.

The late Muriel Streibert Cummings has compiled such a book for use by individuals or groups. It is called *Parents' Prayers* and is published by Morehouse-Gorham (50¢). I think this would be most helpful. It contains many unusual prayers such as one "When wearied by the children." It has seasonal devotions, and a section "On the Use of the Book of Common Prayer," and suggestions about prayers in a family.

This is 'Hock Shop' Month

by Betsy Tupman Deekens

*As you put away your summer clothes
Outgrown or "nearly new"—
If you won't be using them next year,
The Church can use them, too.*

OCTOBER MEANS falling leaves to the poet and falling spirits to the woman of the house on the day she has to pack up the cottons and pull out the woolens for the winter months. The biggest problem usually is: Should you iron them *before* you put them away? Or store them rough dry?

The women of St. Andrew's Church in Lambertville, N. J., are no different from any others. They have to sort clothes too. But they have clothes on their mind this month for another reason: This is New York Hock Shop month.

For many churches the summer months are devoted to planning the winter bazaar. Or the winter months to the spring fair. Or the spring months to the fall festival. Many of the larger, wealthier parishes make year-round preparations for their annual bazaars.

This year the Lambertville church is doing the same, but the purpose is not simply to make money. That's necessary, of course, for a small church. Funds raised will go towards its national and diocesan quotas as well as to the vestry for the upkeep of the church.

The primary aim, however, is church unity. Perhaps no church in the country has failed to discover that when it's time for a project to be carried out, the burden of the work falls to a faithful few. The year-round preparations for its Spring Festival are St. Andrew's attempt to get everybody working towards this single goal, so that a few aren't doing it all while the many are applauding from the sidelines.

For this reason the women of the church went into action to capture the imagination of the membership. The theme of the festival is international.

October became New York Hock Shop month. September was Parisian Flower Cart month. August was Dutch Cupboard month. December is German Toy Shop month.

At the beginning of the month each woman receives word of what that particular month requires for the fair. The request is made in the form of a poem such as the above for October. Another example is September's poem:

*Fall's the time to bring old plants in
An old one divide, or new one begin.
So by Spring you'll have got
A pretty plant in a pot.*

Mrs. Harry (Jean) Daly and Mrs. Earl (Beth) Nichols are co-chairmen of the program. It's not that there are only women in the parish. It's just that the Woman's Auxiliary is the only active organization in the church. The vestry has been asked to assist in the festival planning, and one idea is that the men hold an auction of antiques and pictures.

Not only are festival plans drawing all parishioners into participation, but they are providing an excellent chance to help senior church members, no longer able to attend services, to feel wanted and needed. The St. Andrew's auxiliary plans to take materials to local nursing homes, where women who are able to sew, knit or crochet can make articles for sale.

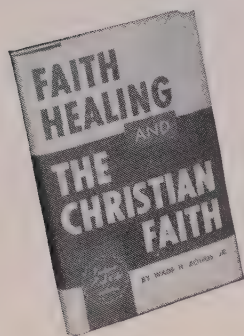
The church's location (Lambertville is a small town which has lost population through the years) makes it particularly important that the congregation pull together. The Rev. James H. Cupit, rector, has his own method of promoting unity. He usually holds only one Sunday service so that his church has no "time cliques."

Meanwhile, the success of next May's festival can never be as big as the success of the motives behind it.

Mrs. Irene Case watches over her 'festival plant'; at right, Mrs. Ella Larison and Mrs. Jane Redding earmark a contribution.



Do the faith healers
really heal?
Should mature Christians
seek medical help?



by Wade H. Boggs, Jr.

This calm, courageous book answers questions that puzzled Christians are asking today about "faith healers" and their activities. Charting his course by the Bible, Wade Boggs probes the claims and results of these "healers" frankly and factually.

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BOOKS

Reviewed by Edmund Fuller

A year or so ago I wrote a special article in these pages citing the happy aspects of the expanding field of paper book publishing. The book page for this issue will be given over wholly to new paperbacks, beginning with an exciting line of particular interest to Christian readers, Living Age Books.

These are a subsidiary of Meridian Books, of which more will be said later, but the Living Age series is specifically devoted to important reprints on the Christian theme. It has been launched currently with six distinguished titles.

THE DESCENT OF THE DOVE. By Charles Williams. Living Age. 240 pp. \$1.25.

This is Williams' famous "History of the Holy Spirit in the Church." It is a history of the Church, or Christendom, by the method of special insights and emphases, as title and subtitle indicate.

In a splendid Introduction, W. H. Auden says Williams is "as far removed as possible from that point of view which would cure the disunity of Christendom by denying the importance of Christian dogma" and then adds that he has never read "a history of the Church so completely imbued with ecumenical passion."

Here is Williams as historian-philosopher. It is to be hoped that other of his works will follow in this series.

THE MIND OF THE MAKER. By Dorothy L. Sayers. Living Age. 220 pp. \$1.25.

This is Miss Sayers' attempt "to

demonstrate that the statements made in the Creeds about the Mind of the Divine Maker represent, so far as I am able to check them by my experience, true statements about the mind of the human maker." It is an extraordinary analysis of creativity or the creative principle and the nature of the creative act, from God the Prime Maker to man in His Image.

CHRISTIAN MYSTICISM. By W. Inge. Living Age. 332 pp. \$1.25.

The late Dean Inge's book has been long established as one of the classics on its subject. It was among the first works of pioneering in restoring to subject of Christian mysticism the reputable attention in a "rationalistic" era which had tended to relegate mysticism to the realm of abnormal psychology at the best. Though historical in framework, the book is apologetical in purpose, and is preoccupied chiefly with "the philosophy of mysticism, and especially . . . the greatest of all philosophical mystics, the Neoplatonist Plotinus who lived in the third century."

AN INTERPRETATION OF CHRISTIAN ETHICS. By Reinhold Niebuhr. Living Age. 224 pp. \$1.25.

This is one of Niebuhr's earlier books, done in the mid-thirties when the "social gospel" movement was prominent. It was an attempt "to derive a social ethic from the absolute ethic of the gospels."

It has been a much disputed book as still reflected last year in some of the papers in Reinhold Niebuhr: *Philosophical, Religious, Social & Political Thought*.



Macmillan: Library of Living Theology, Vol. II).

Dr. Niebuhr, in a brief Preface to this edition, remarks: "There are many intricacies in the relation of life to justice which I did not fully understand at that time and which I could now like to explicate more fully than I was then able." For all this, it remains a work of substance on an enduring problem.

THE RELIGIOUS SITUATION. By Paul Tillich. *Living Age*. 219 pp. \$1.25.

This is early Tillich, prior to his coming to the U. S. He traces the shape of what he considers a revolt against a modern society "based upon faith in the self-sufficiency of the human and finite world." I quote Richard Niebuhr, who translated the work. Tillich explores this revolt in the realms of science, art, metaphysics, politics, and ethics. In the "belief-ful realism" which he propounds here we see the emergence of Christian existentialism.

PRIMITIVE CHRISTIANITY In Its Contemporary Setting. By Rudolf Bultmann. *Living Age*. 240 pp. \$1.25.

Unlike the previous five titles, this is an original publication by the eminent German N. T. scholar. He is concerned as historian with the coming into contact of the heritages of Judaism and Hellenism, and the emergence of Christianity. The book's purpose, in the author's words, is "interpretation." "We shall ask what understanding of human existence is enshrined in primitive Christianity, what new philosophy of life."

Now for Meridian books, the part of the Living Age series, I mention briefly some recent titles.

THE WRITINGS OF MARTIN BUBER. ed. by Will Herberg. *Meridian*. 351 pp. \$1.25.

Reviewed in the previous issue.

THE MIND AND HEART OF LOVE. By C. D'Arcy. *Meridian*. 381 pp. \$1.35.

Father D'Arcy's justly famous "Study in Eros and Agape." It is "Christian humanism" in the sense that Maritain espouses the term, reconciling the divine and human love.

BYZANTINE CIVILIZATION. By Steven Runciman. *Meridian*. 255 pp. \$1.25.

A splendid one-volume treatment of its subject by one of the most graceful stylists as well as solid scholars now writing history. Eastern Christianity is accorded the important space due it.

THE DEVIL'S SHARE. By Denis de Rougemont. *Meridian*. 221 pp. \$1.25.

This "Essay on the Diabolic in Modern Society" is an extraordinary work, fascinatingly readable in epigrammatic short sequences. Here are the triumphant devices of the devil who has managed to get himself disbelieved in. Don't miss it. It

has some of the qualities of *Screw-tape Letters*, without the fantasy structure.

Because in some sections readers may not find these books in small stores, I give you the address of Meridian Books (for Living Age titles as well): 17 Union Square, N. Y. 3, N. Y. These fine series deserve support.

Now Harpers have launched a Torchlight Series, in which they are bringing some of their standard religious titles into paper reprints. These are not pocket size but are in the same format as the original hard covers. Six titles are at hand, which need little comment.

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At last! The complete, authentic biography of

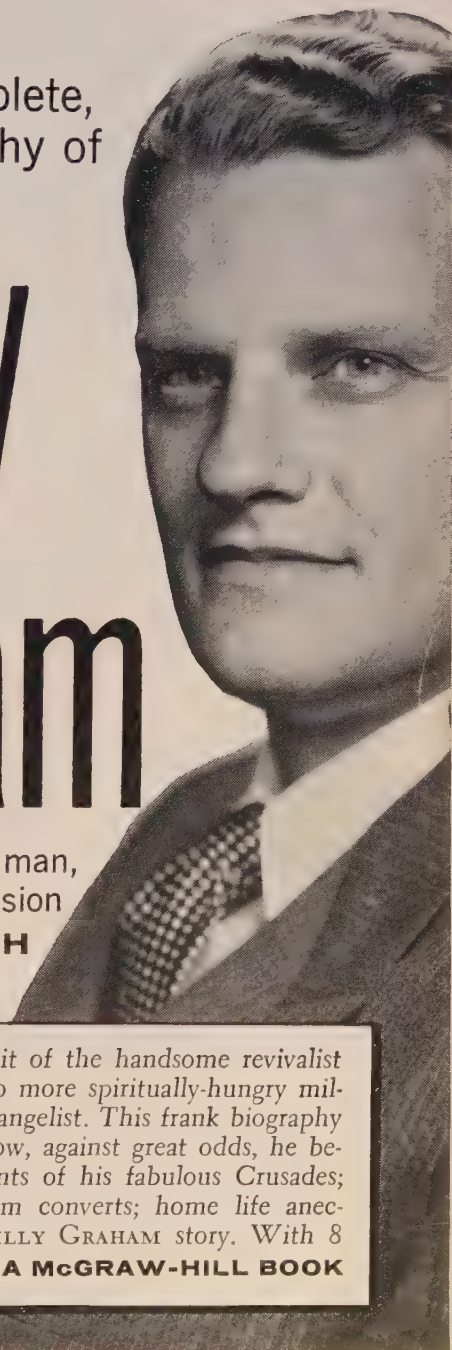
Billy Graham

The personal story of the man, his message and his mission

By STANLEY HIGH

Senior editor, Reader's Digest

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continued from page 31

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continued on page

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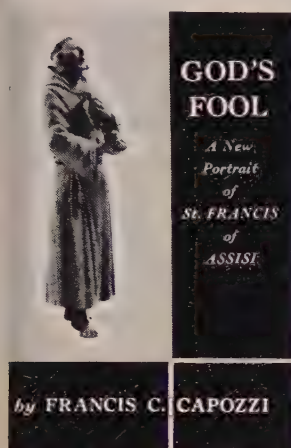
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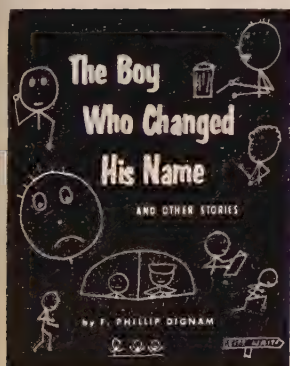
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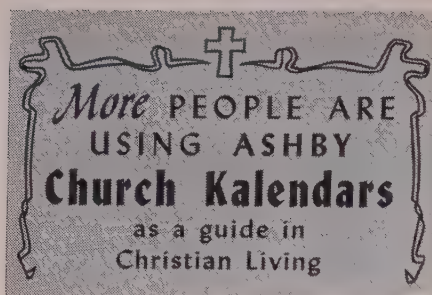
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► HELP WANTED

Sir:

I will appreciate use of your letters column to make known to the Church as a whole, the Overseas' Department's need for certain specialized personnel.

Our primary concerns at the present moment are three. In the first place, we need an agronomist for supervision of the experimental farm at Cuttington College, and to teach agriculture at that institution. Secondly, we need two qualified nurse-instructors. One for the Philippines, and one for Puerto Rico. Thirdly, we need two competent and experienced businessmen for appointment as administrators of Overseas Missionary Districts.

All inquiries should be directed to the undersigned.

THE REV. GORDON T. CHARLTON
281 FOURTH AVE.
NEW YORK 10, N. Y.

► A HEALTHY MINIMUM

Sir:

Thank you very much for your fine editorial on "A Reasonable Alternative" (Aug. 5). It expresses, I am sure, the feelings of many of us.

A good thing about this curriculum is that it does not contradict the basic philosophy of the National Church.

Just a word about "a variety of Curriculums." We are a highly mobile people, and our children move from parish to parish with alarming frequency. In light of this, it might be good to keep the variety at a healthy minimum, so that there is some continuity in their religious training.

(THE REV.) J. ROBERT ZIMMERMAN
BETHLEHEM, PENNSYLVANIA

► SEGREGATION—PRO AND CON

Sir:

Your debate between Dr. Bowie and Dr. Brydon (*ECnews*, June 24) was a very interesting and useful way in which to present additional coverage of the (racial) issue. Yet it also represents a poignant and tragic aspect of the question.

Dr. Brydon speaks of "our stand in the South." He is an eminent and faithful man of distinguished service. But not by the wildest stretch of the imagination is his point of view the view of Southern Churchmen, or of those in Virginia. Surely no one can deny that there are at the least several views.

Nor can he claim his viewpoint to be that of the majority of Churchmen here in Virginia. The Gray Plan to preserve segregation passed by only 3 to 2 in January despite the fact that only the clergy and laymen raised any real opposition to it.

The Episcopal dioceses of Virginia have been in the forefront in courage in tackling these issues. The recent Interracial Commission report of the Diocese of Virginia was adopted without a dissent and was a very strong document.

Diocesan meetings of all sorts are non-segregated. Diocesan conferences for youth are non-segregated. Persons of any race are confirmed as new communicants in more parishes each year and I express statement of the bishop and never to be refused. These are hardly the actions of a diocesan fellowship described by Dr. Brydon!

All this is of vital importance not only here but throughout the Church because of the depressing effect which some of the news from Virginia has had on many of our missionaries. This state and the Virginia Seminary have had a long and noble record in the mission field. Places where missionaries had struggled for decades have been set back suddenly and disastrously in morale. I for one want the missionaries who have gone forth from this area to have some encouragement. I know how they must feel at hearing pro-segregation pronouncements from a few church people here, widely rebroadcast on short wave from European countries into these areas; I hear these broadcasts, too.

But take heart, it is not nearly as bad as it seems. In city after city, the voices raised against the extreme pro-segregation forces have been those of ministerial groups, laymen, bishops. However, we also realize that you in the mission field know that while it hurts your work there, it is not easy here either. But is it not just as well that we know that when the chips are down many persons prefer the path of least resistance and the way of the passive culture to "the way, the truth, and the life"? Was it not always so? And have we not been day dreaming a little too much in feeling that all is well, and Christianity no longer needs to work hard?

(THE REV.) WARD McCABE
EMMANUEL CHURCH
HARRISONBURG, VA.

► UNITY WITH THE METHODISTS

Sir:

As an Episcopalian since childhood and a priest of the Church in a great Methodist area, I would like to make some humble observations about this seemingly rapid push toward unity with the Methodist Church. The title "Unity with Protestant" is not new to us, as an attempted union under this heading is now in process in our town. The Unitarian minister and many of the Methodist ministers in this area are very good friends of mine.

The problem is not churchmanship nor is it utilitarianism, but a commonsense attitude of the Episcopal Church toward the vocation we have under the guidance of the Holy Ghost. Our vocation, it has always been taught to me, was the enrichment of Protestantism and the re-evaluation of the additions of Rome.

We, as clergy, too often neglect the laity on both sides. They have an important part in the body of Christ and when we speak to them we will find that it



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layman at the grass roots level is very confused. Before any real attempts toward a real positive unity can go on, this confusion must be cleared up. This will take time and prayer. When four out of five of our local Methodist leaders are not sure of the divinity of Christ, I believe we have a long way to go. "What think ye of Christ?" would be a wonderful beginning. It is not enough that a few of our bishops may agree upon doctrine, for they will need all of our help.

The Diocese of Pittsburgh has just done a wonderful service for the Church in publishing their new catechism. It is a wonderful work and I believe it would be a good idea to get a copy and hand it to our local Methodist leaders for their opinions.

Let us pray for unity, but we must pray that we are not giving up our vocation to God. Faith, Hope and Charity—Faith delivered by Christ, Hope that His will for us be done, Charity in all our dealings with our Christian brethren, whether Protestant, Roman Catholic or Orthodox.

(THE REV.) JON K. SMEDBERG
GRAYSLAKE, ILL.

► IS THE BISHOP ABOVE THE LAW?

Sir:

The editorial, "Is the Bishop Above the Law?" (*ECnews*, June 24), is one of the worst articles I have ever read on the Melish case in any church paper.

Not long ago, Bishop Carruthers asked the Rev. Henry Parker to "seek work elsewhere" for a reason, which, to me does not hold water. As much as I disagree with Bishop Carruthers, it is up to him to pass judgment in Deacon Parker's case, and I hold no hard feelings against him.

Someone said that the case in Orangeburg is an injustice. Now we have the circus in Brooklyn and an injustice in Orangeburg.

*From injustice and circus in the Church,
Good Lord, deliver us;*

*From all those who would put strait
jackets on the episcopate,
Good Lord, deliver us;*

*From pens that spread hate under cover
of righteous indignation,
Good Lord, deliver us.*

PETER LUSEINI
WINDSOR, VERMONT

Sir:

... (The Editorial) is the first that I have seen that faces up to a very serious problem in the Protestant Episcopal Church of the U. S. A.

Your article is carefully reasoned, comprehensive, and disposes of the careless tendency of some of our bishops and clergy to talk as though they wished they were irresponsible delinquents... for our Church government is neither imperialistic, feudalistic, nor monarchic. As Bishop Sherrill has so often said, our Church government is Democratic... and all church officers are under the Law... Let us thank God it is so.

JOHN H. WOODHULL
BUFFALO, N. Y.

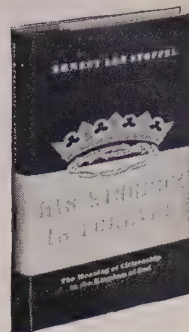
Sir:

... I believe that (the editorial) is grossly unfair. In the first place, you do not inquire whether the new Long Island canon was sought by the Bishop or whether it was forced upon him by Diocesan Convention. Secondly, in one

continued on page 37

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BALL, DAVID S., curate, Bethesda Church, Saratoga Springs, N. Y., to All Saints' Cathedral, Albany, N. Y., as canon sacrist.

BARNHART, dean, Trinity Cathedral, Omaha, Neb., to Episcopal City Mission, Philadelphia, as chaplain.

BARTON, MICHAEL R. F., retired priest of the Diocese of Connecticut, to Holy Trinity Church, West Palm Beach, Fla., as part-time priest until May, 1957.

BECKER, ARTHUR P., ordained this summer, to Church of Christ the King, Sturgeon Bay, Wis., as vicar.

BLAKESLEE, CHARLES H., rector, St. James' Church, Wichita, Kan., to St. Martin's Episcopal School, New Orleans, La., as chaplain.

BOWKER, WILLIAM E., rector, Church of the Holy Communion, Buffalo, N. Y., to St. Mark's Church, also in Buffalo, as rector.

BURCH, W. GERALD, rector, All Saints' Church, Windsor, and canon of St. Paul's Cathedral, London, Ont., to the Diocese of Edmonton, Canada, as dean and rector of All Saints' Cathedral, Edmonton.

CARROLL, JAMES E., vicar, St. Stephen's Church, Oak Harbor, Wash., to St. Mark's Church, Van Nuys, Calif., as assistant rector.

CARTHY, FRANK V. H., rector, Trinity Church, Cranford, N. J., to All Saints' Church, Indianapolis, Ind., as rector and executive director of the Department of Christian Social Relations of the Diocese of Indianapolis.

CHAPMAN, FREDERICK, rector, Christ Church, Ballport, L. I., N. Y., vicar of St. James', Brookhaven, and chaplain, Brookhaven National Laboratory Hospital, to St. Paul's Church, Gardner, Mass., as rector and music consultant for the Diocese of Western Massachusetts.

COVELL, DAVID R., JR., rector, St. Jude's, Fenton, Mich., and missionary-in-charge of St. John's Parochial Mission, Holly, and St. Bede's-of-the-Lakes, Linden, to St. Thomas Church, Trenton, Mich., as rector.

COYKENDALL, GLENN B., vicar, All Saints' Church, West Plains, Mo., to St. Paul's Church, Beloit, Kan., as vicar.

DEWART, MURRAY W., rector, Grace Church, Everett, Mass., to St. Paul's Church, Brookline, as rector.

DRAKE, JOHN W., JR., in charge of St. Timothy's Church, Winston Salem, N. C., to St. Paul's Church, Greenville, N. C.

DURANDO, HAROLD A., vicar, Trinity Mission, Lake Arrowhead, Calif., to St. Paul's School, Garden City, L. I., N. Y., as head of the lower school.

ELLIOTT, CHARLES A., rector, St. John's Church, Erie, Pa., to Church of the Holy Communion, New York City, as rector.

FIELDS, WALTER G., chaplain-director, Episcopal Community Service, Dallas, Tex., to St. Andrew's Mission, Carrollton, Tex., as priest-in-charge.

FIGGE, FREDERICK W., chaplain, DeVeaux School, and curate, St. Peter's Church, Niagara Falls, N. Y., to St. Paul's Church, Syracuse, as curate.

FRANK, WILLIAM G., assistant, St. Paul's Church, Alexandria, Va., to Virginia Theological Seminary as Instructor in Pastoral Theology.

GEESON, ARTHUR B., rector, St. Stephen's Church, San Antonio, Tex., to Christ Church, Cape Girardeau, Mo., as rector.

HALL, ROBERT E. B., rector, St. Andrew's Church, Brooklyn, to St. Barnabas' Church, Newark, N. J., as rector.

HANCOCK, BAYARD, vicar, Church of the Epiphany, Allendale, N. J., to the University of Rhode Island as chaplain.

HARRIOT, CAMERON, in charge of St. Mark's Mission, Nenana, Alaska, to St. Elizabeth's Church, Ketchikan.

HARRIS, CHESTER H., rector, Calvary Church, Wilkes-Barre, Pa., to St. Paul's Church, Montrose, Pa., as rector.

HEILMAN, JAMES W., rector, Emmanuel Church, Olathe, Kans., to Trinity Church, Vineland, N. J., as rector and vicar of Christ Church, South Vineland.

HENRICKS, WALTER A., associate chaplain, St. Luke's Hospital, New York City, to the University of Virginia Hospital, Charlottesville, as first full-time chaplain.

HODGINS, W. CHARLES, Newent, Gloucestershire, England, is exchanging pulpits with **ROBERT H. DUNN**, rector, St. John's Church, Portsmouth, N. H., as Oct. 14.

HOLMES, GEORGE B., associate rector, St. John's Church, Roanoke, Va., to St. Paul's Church, Edenton, N. C., as rector.

HOLMES, URBAN T., III, curate, St. Luke's Parish and in charge of St. Paul's Mission, Salisbury, N. C., to Louisiana State University, Baton Rouge, as Episcopal chaplain.

HOUSSELL, RICHARD R., formerly on Bishop's staff, Missionary District of Nevada, to St. Peter's Parish, Carson City, Nev., as rector.

INGE, F. COLEMAN, 1956 Sewanee Graduate to St. James Mission, Tanana, Alaska.

JAMES, JOSEPH E., assistant, Christ Church, Easton, Md., to Christ Church, Denton, Md., rector.

LUCENT, ROBERT B., in charge of the Cheyenne River Indian Mission, Cheyenne Agency, S. D., to St. Matthew's Church, Rapid City.

MARRS, JAMES D., in charge of Santee Episcopal Mission, Niobrara, Neb., to the Cheyenne River Indian Mission, Cheyenne Agency, S. D.

MOONEY, HARRIS C., vicar, Grace Church, New Lenox, Ill., and St. Paul's, Manhattan, N. Y., to St. Andrew's, Bessemer City; St. John's, H. Shoals, and Trinity, King's Mountain, N. C., as deacon-in-charge.

NORMAN, H. GENE, curate, St. Andrew's Parish, Houston, Tex., to St. Bartholomew's Parish, Hempstead, as rector.

NORTHUP, ISAAC NOYES, rector, All Saints' Church, Biltmore, N. C., to Trinity Church, Southington, Conn., as rector, effective Nov. 1.

PAISLEY, DAVID M., vicar, St. Augustine's mission, Kohala, and St. Paul's mission, Malapala, Hawaii, T. H., to St. Martin's-in-the-Field, Twenty-Nine Palms, Calif., as vicar.

PARK, CHARLES A., vicar, St. Peter's Church, Plymouth, Pa., to Christ Church, Stroudsburg, Pa., rector.

POPE, CLARENCE C., JR., curate, Trinity Church, Baton Rouge, La., to St. George's Mission, Bossier City, La.

PARSON, ARTLEY B., retired priest of the Diocese of Western Massachusetts, to Trinity Church, Milford.

PRESSEY, HERBERT E. P., chaplain, U. S. Army, to Armed Forces Division of National Council as assistant secretary.

PRICE, RICHARD, vicar, St. Paul's Church, Hamilton, Mont., and St. Thomas' Church, Datto, to St. Mark's Church, Big Timber, and St. Paul's, Columbus, as vicar.

PRYOR, FRANCIS J., dean, Calvary Cathedral, Sioux Falls, S. D., to St. Dunstan's Church, San Diego, Calif., as vicar.

SAMTER, JAMES W., ordained this summer to Cathedral Church of St. Paul, Fond du Lac, Wis., as assistant.

SAULS, GEORGE E., in charge of the Church of the Redeemer, Shelbyville, Tenn., to St. James' Mission, Bolivar, Tenn., and St. Thomas', Sonoma, Calif.

SCHENK, JOHANN, curate, St. Paul's Church, Patterson, N. J., to Church of the Epiphany, Allendale, N. J., as vicar.

SHIDELER, JOHN R., vicar, St. Timothy's Church, Brookings, Ore., and St. Matthew's, Cape Beach, to Christ Church, Oswego, as assistant.

SPINDLER, FRANK MacD., rector, St. Bartholomew's Church, Hempstead, Tex., to Grace and St. Peter's Church, Baltimore, Md., as curate.

THOMPSON, HUGH L. S., vicar, St. Columba's Mission, Pauilo, Hawaii, to St. John's Church, Wilkesville, Mass., as rector.

WATSON, ROBERT M., JR., assistant, St. Philip's Church, Durham, N. C., to St. Luke's Church, also in Durham.

WILLIAMS, LUTHER, newly ordained, to St. Luke's Mission, Bakersfield, Calif., as vicar.

WOLFE, DOUGLAS E., curate, Trinity Church, Portsmouth, Va., to St. Thomas-in-the-Field, Allison Park, Pa., as rector.

YOUNG, HAROLD A., vicar, St. Augustine's Mission, and curate, St. Cyprian's Church, Detroit, Mich., to St. Andrew's Church, Evanston, Ill., as rector.

GOING SOMEWHERE?

Everyone, the clergyman included, seems to be on the move these days. Send your change of address to ECnews, Box 1379, Richmond, Va.

OBITUARIES

The Rev. Canon Gilbert P. Symons, 76, in Cincinnati, Ohio, Aug. 26, two days before his 77th birthday. He was editor of the "Forward Movement" from 1934 to 1950. A native of Plymouth, England, he was educated in that country as well as Germany and the United States. Canon Symons was ordained in 1908 and served churches in England and Ohio. In 1931 he was made Canon Ordinary of the Diocese of Southern Ohio. He contributed to a number of national magazines, church papers and Forward Movement publications. He retired in 1947.

Marsden Bayard Candler, 58, of a heart attack Woodmere, L. I., N. Y., Sept. 2. The New York attorney was a member of the Standing Committee of the Diocese of New York and junior warden of the Church of the Transfiguration (Little Church Around the Corner). In 1945 he was elected to succeed the late President Franklin D. Roosevelt as a trustee of New York's Cathedral of St. John the Divine.

The Rev. Oliver Boynton Dale, 65, Society of St. John the Evangelist, Aug. 29, of a heart attack. He was enroute to St. Michael's Monastery, Iama, Japan, after a brief furlough in the United States. A native of Newburyport, Mass., he was educated at Columbia and Harvard Universities and General Theological Seminary. Since 1923 he has served the SSJE as Novice-Master, Assistant Superior and Provincial Superior of the provinces of the Pacific. He also served churches in New York City, Boston and San Francisco. For 12 years he was Chaplain General of the Society of the Sisters of St. Margaret in Boston.

The Rev. James L. Hayes, 58, in New Haven, Conn., of a heart ailment. Until his retirement in 1951 he had served the Church of the Epiphany for three years. A native of Lowell, Mass., he attended the University of Utah before entering the ministry. Ordained in 1928, he served churches in Minnesota, Utah and Maine before coming to Connecticut.

Henry Alan Johnston, 71, while on a visit to London, England, Aug. 25. The New York attorney was a native of Norfolk, Va. After World War I he was legal advisor to the United Kingdom-dominated States Control Group in Dusseldorf, Germany. In Virginia he was a director and vice president of St. Luke's Restoration in Smithfield.

Russian Orthodox Bishop Leonty of Geneva and Switzerland, 42, in Geneva. He came there from Yugoslavia in 1943. In 1945 he became head of Switzerland's community of Russian emigres. He was affiliated with the Russian Orthodox Church outside Russia which does not recognize the authority of the Moscow Patriarchate. Once known as the Karlovitsky Synod, the church has headquarters at Lake Mahopac, N. Y.

Luther Locke Richardson, 60, of a heart ailment at his summer home in Chester, Vt., Sept. 1. He lived in Darien, Conn. Mr. Richardson assisted in the development of a process that is used in the preservation of government, United Nations and commercial documents. He is a former treasurer and senior warden of Christ Church, Hackensack, N. J., and St. Luke's Church, Norwalk, Conn. He was a former board member of the National Boy Scouts of America and a founder of the Community Chest, the YMCA and the YWCA of Hackensack.

Ada F. Thompson Shutt, widow of the Rev. C. Herbert Shutt, in Fort Collins, Colo., July 18. She would have been 101 years old Sept. 30 last. A native of Toronto, Ontario, she and her late husband came to Fort Collins in 1911 where he was rector of St. Luke's until his retirement in 1929.

Chester Cameron Wells in Grand Rapids, Mich., Aug. 16. He was the son of the late Rev. Walter Wells. At one time he was associated with the Goodyear Tire and Rubber Co.; later with the chamber of commerce of two Michigan cities. He had served as president of the Episcopal Churchmen's Association in the Diocese of Western Michigan; with the Presiding Bishop's Committee on Laymen's Work; Province V chairman of that committee, and as a delegate to five General Conventions. He was also a former vestryman of St. Paul's, Muskegon, and Holy Trinity, Manistee, Mich. At his death he was a member of St. Mark's Cathedral, Grand Rapids.

William Wray, 83, in New York City, Sept. 2. The retired actor, a native of the Bronx, had appeared with Richard Mansfield in "Cyrano de Bergerac". For 20 years he had been a vestryman of Grace Church in the Bronx.

LETTERS

continued from page 35

place you seem to ask for greater concentrations of authority in the Church and in another place you appear to be against any such concentrations if the Bishop of Long Island has anything to do with it.

Your editorial can hardly be interpreted otherwise than being bold propaganda for Melish and for what he stands . . .

(THE REV.) JOSEPH WITTKOFSKI
DEPARTMENT CHAPLAIN
THE AMERICAN LEGION
HARRISBURG, PA.

Sir:

Your editorial: "Is the Bishop Above the Law?" speaks with a clear, courageous, cogent and constructive voice. Let us devoutly hope that it will be heeded and appropriately implemented at the General Convention of 1958.

Prelacy is essentially the issue. The dignity of the office inevitably tends to surround bishops with an aura of "untouchability" which is positively encouraged by some, putting them beyond honest criticism and healthy controversy. This is the stuff of which authoritarianism is made—and it is dangerous stuff.

(THE REV.) KENNETH W. CARY
PACIFIC PALISADES, CALIFORNIA

IN SHORT . . .

Sir:

Re Dr. Nels Ferre's article in the Sept. 16th issue of *ECnews* where he comments on Dr. Tillich: Bosh, balderdash and fol-de-rol. Let Dr. Ferre reread Dr. Tillich who speaks to Christians through faith for faith.

(THE REV.) FRANK M. ROSS
ATLANTA, GA.

BOOK REVIEWS

continued from page 32

THE DEAD SEA SCROLLS. By J. M. Allegro. Penguin. 208 pp. 85¢.

Well illustrated, it is the first book from a member of the team now piecing together and interpreting the scrolls. I shall review it later this Fall in conjunction with some other titles to appear on the same subject. But I tell you now that it's worthwhile.

CHRISTIANITY AND THE SOCIAL ORDER. By William Temple. Penguin. 121 pp. 85¢.

Neither Archbishop Temple nor this newly reprinted book need introduction.

EARLY ANATOLIA. By Seton Lloyd. Penguin. 231 pp. 85¢.

Well illustrated review of archaeology in Asia Minor.

HOBBES. By Richard Peters. Penguin. 272 pp. 85¢.

A critical examination of the English philosopher.

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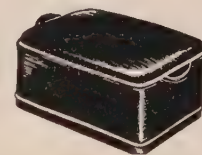
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THE STORY OF OUR QUEST

continued from page 24

the fellowship of the Holy Spirit. And this is what many people do not like. This is a responsibility that they either wish to evade or they fear.

Let us look at this demand from a Biblical point of view. The Bible tells a story of God's acts in history. It tells us that God created all that is and saw that it was good. It tells us that man rebelled and was cast out of God's presence. But God sought an agreement with Abraham and this covenant was for man's redemption. This covenant turned on the law, and Israel failed to keep the law. This led to futility, but also to the hope of a Messiah. The turning point in the drama came when God took upon himself the consequences of man's sin, and through Jesus Christ reconciled the world to himself. No longer did salvation depend upon keeping the law, for now man is justified by faith. This was followed by the gift of the Holy Spirit and the formation of the Church.

We Enter the Biblical Story

This is the point at which everyone enters the Biblical story. Through our baptism we are made members of the body of which Christ is the head. As members of the fellowship of the Holy Spirit, we grow in grace and seek to fulfill our vocations as servants of God. We have inherited the history of the old and new covenants; the history of the Jews and Christians is our history. We, too, have been created; we, too, have known the law which convicts us of sin; we, too, are those for whom Christ died. So we come upon the stage of history, in which we are members of Christ, and at this point we also stand under God's judgment. We face this judgment without fear and with hope because we know ourselves as redeemed sinners and not as sinless saints. (See the author's *Biblical Theology and Christian Education*, Scribners, 1956.)

The Need: Trained Teachers

When the Bible is seen theologically, placing a demand upon us to identify ourselves with the Biblical story, it is relevant at every stage of our development. Even a little child has been created, has known the law, has been loved as he is, has been baptized, and faces death and judgment. When the Bible is taught in this way, trained teachers are required. It takes time to discover how to communicate the saving truth of God to children who cannot talk in the language of

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Furthermore, if we are to understand the theological demand of the Gospel, we find that it meets normal human needs. Everyone needs to be loved and accepted as he is. But as one teacher said of an ornery child: "Christ may have died for him, but why should I?" But this is exactly the point. We must let the children come to us as Jesus did. Only by grace are we enabled to do this, and thus there is a theological demand that we fear because we cannot achieve it except by the power of God. Only as the class becomes a group in which all are accepted as they are, can Christian teaching occur. Within such an atmosphere discipline provides structure and therefore is not resisted. Therefore, there is freedom to grow in grace on the part of the entire group. In these personal relationships, God is at work healing the barriers and sustaining our love.

Sinless Saints

Where this atmosphere is achieved, Christian nurture is occurring. But often such an atmosphere becomes impossible because of the refusal of members of the congregation to admit that they are redeemed sinners. Because they believe they are sinless saints, they do not feel compelled to accept others as they are. The quality of life of the congregation is the primary demand that has to be met before Christian education can take place, and those who believe they are

without sin are like the elder son who cannot accept the prodigal.

The escape from this demand of the Gospel is disguised in many ways. One of these is so-called "Bible teaching," by which we find the attempt to master the content of the Bible without seeing its relevance to life or to our place in the on-going drama by which God redeems mankind. Just as the devil can quote Scripture for his purpose, so can we learn the Bible for the wrong reasons.

Grace Through Faith

Another escape is in moral teaching. "Sunday school stuff" is a term of reproach because it refers to an unrealistic set of moral standards that are not applicable to life. St. Paul made it clear in the Epistle to the Romans that he knew what was right, but that he did what was wrong, and he had no power to change this because "sin" had possession of him. We do not change people morally by telling them. God changes people because they are moved by grace to have faith.

The Seabury Series has its weaknesses. It has not fully developed its resources or its methodology, but it is ahead of most other series of lesson materials. The Seabury Series is on the right track at the right point: the congregation provides the quality of life in which the Christian may be nurtured, and therefore the channels of grace are opened through personal relationships, worship, and the sacraments. The Christian home is a cell of the larger organism of the Church, and therefore the ministry of parent-

continued on page 40

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OUR QUEST

continued from page 39

hood is as much a part of the priesthood of all believers as is the ministry of the Church school teachers.

The Big 'Ifs'

The requirements of the Seabury Series, which seem to demand so much educationally, are actually based on theology. *If* the theological goal is right, then the methods must be derived from its Christian purpose. *If* the quality of life of the congregation is essential to Christian teaching, then it is proper to demand that at least a central core of the congregation have an insight into the redemptive and sustaining power of the Gospel. *If* the teachers must become channels of grace, then it is proper to insist on adequate teacher training of those who care enough to submit to such discipline. *If* the family is seen in its Jewish-Christian framework, with the ministry of the parents as essential (see Deuteronomy 6:4-9, 20-25), then parents' classes are mandatory. *If* the means of grace come to the congregation in its common worship, then it is proper for families to worship together in a service geared to the family-as-a-unit. *If* it takes time for a group to operate in a fellowship, the requirement for fifty-minute classes is normal. *If* the male and the female influence provides a Christian family atmosphere in the classroom, there might well be two teachers for every class.

The Gospel Is the Guide

These are all theological reasons for the demands of the Seabury Series, and not the gadgets of progressive educators. It is true that we have learned from modern methodology and from group dynamics, but the New Testament has already told us that when a teacher retires to the wilderness with twelve pupils that this is the best method. Life-centered questions are found not only in the Seabury Series, but in questions asked by Jesus and of Jesus. The discussion method is not new. And when stories are used as the basis for preaching in the family service, one does not have to look far into the Gospels to find this method used by a master.

The theological demands of the new curriculum are what make it significant, and what scare people off. Method is always derived from subject matter, for it is the means by which subject matter provides meaning for life. The subject matter of the Gospel answers our ultimate questions and

therefore provides an eternal meaning for our life and our life to come.

END

THE DEMAND IS ANSWERED

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take. It requires a vast amount of work and great trust in God and people. At first sight it may seem to knock the props out from under authority and to place altogether too much reliance on grace. Actually, it does nothing of the kind. It may deflate some individual egotism, but it recaptures for authority its rightful place in the Person of Christ and in His Whole Body, the Church. It does not make the Bible, the Liturgy, or any of the Sacraments less important, but more important.

Facing the Inevitable

You will notice how large a place is made in the Seabury Series for the learning of acceptance, belonging and forgiveness. By the same token it is preparing children and others to live with inevitable rejection, loneliness, fear and pain. It holds out a promise that these can be faced and, with God's help through the Church, be overcome. Each teacher-child relationship is based on this; each class' life is directed toward this; worship is interpreted as man's highest possibility of attaining this; and the home is urged to become this same redeeming fellowship in miniature. This is Biblical theology at work. The constant objective is human reconciliation through Christ in His Church. At the same time an amazing amount of good, traditional content can be provided if the suggestions are followed in the teachers' manuals, if care is given to train teachers, and if the Church's Teaching Series is related to the on-going experiences of the children and their parents.

The Capacity to Learn

Secondly, *the Seabury Series recognizes that a child has different capabilities and different needs from year to year, and that truly to learn is to have these capacities and needs met by the right methods at the right time.* This is an inescapable fact of growth and no wishful thinking can make it otherwise. It is sheer nonsense to mistake this for progressive education. No one would call the proper feeding of children progressive dietetics because a parent took care not to offer a T-bone steak to an infant. So in religious education a child can find meaningful only what his mind and experiences are prepared to digest. There is no longer any pecu-

liar mystery about what a child is like, nor how he learns at different age levels. It is common knowledge and reaches out constantly to parents and educators, not only from learned books but from the pages of popular home magazines. The only apparent section of America that is not aware of this is a thinning segment of the churches where it still is believed that the Bible, Church History, Liturgies and Canon Law in watered-down *adult form* will somehow create a Christian if stuffed into the head of any youngster old enough to read and to memorize. The Seabury Series is not child-centered, but is aware of what a child is like. It is group-centered, and the group it is centered about is the Church.

Preparedness Is the Key

Thirdly, the most stubborn of all the facts which the Department has faced is that the typical casual Sunday School class, isolated from parish life and the home, is not able to teach anybody much of anything except boredom and frustration. *It has, therefore, insisted that the parish be prepared, that the parents and good parents be prepared, that teachers be prepared, and that most of all the clergy be prepared.* To prepare any of these alone is a job of sizeable proportions. When the Church is asked to take on all of these at once, it has a stupendous task on its hands. I sympathize with anyone who is responsible for such an avalanche of work, especially for the clergy.

I do not believe any single parish can hope to get full, immediate, satisfying results from the Seabury Series the first year or so. Nor as I recall has the national Department ever expected any parish to do so. It has quite honestly said that unless a parish is willing to undertake the proper preparation, it would be better not to use the Seabury Series. Frankly, no matter what materials are used, I see no alternative to the adoption of some similar method of preparation.

Training Was Available

Actually, those parishes which took advantage of the years before the Seabury Series was available to get ready with Parish Life Conferences, adult discussion groups, parents' classes, teacher training, and above all else the encouragement of family worship, are today in a better position to use the new courses than the ones which did nothing. That was what the early years of the Department's life placed so much emphasis on: clergy conferences and leadership training. We can all be thankful that the Sea-

Series was not sprung on the church without the long years of training which went ahead of it. As I see it, the preparation of our wishes, teachers and parents must be a continuing part of the annual program. It cannot be accomplished in a single Parish Life Conference with last year's teachers and yesterday's parents. But why should this discourage us? What the Seabury Series asks us to do is to deal with religion, which is our job. I cannot believe that it is less fun to talk with people about religion than about plans for the annual bazaar or the preparation for the Every Member Invas.

Religious Homework

Indeed, in those parishes which have done their religious homework, they were asked to do by the Department, the usual organizational activities become infiltrated by passioners who have seen a new vision of what the Church is really intended to be. The fact is that those parishes which have properly prepared are getting results never before achieved. There is ample testimony to this in articles in the Church press. There is a kind of educational Gresham's Law at work amongst us. Good methods, backed up by greater concern and good materials, will slowly drive poor methods out of existence.

The Seabury Series provides good content and methods for training teachers and parents. I believe these need to be organized more clearly and simplified. As it stands now, the manuals are not easy to grasp and, therefore, tend to discourage beginners. Furthermore, in today's Episcopal Church I do not think we are going to get very far with the training of the kind of godparents who usually turn up at a baptism. We clergy have been unbelievably lax in our pre-baptismal instruction and in our free and easy acceptance of anyone who is suggested as a sponsor. This we could remedy at once. It can be done in instruction and sermons, and, if needed, by urging that devoted members of each parish be additional godparents, when parents have some non-Episcopalian or casual churchman, whom they greatly want as a sponsor. Nevertheless, I am glad that materials are provided for godparents as well as for parents. It is further evidence that the Department is thinking more strictly about the Church than it is sometimes given credit for.

Family Worship All-Important

The final hard fact that the Department has faced is the imperative need that provision be made in every parish

for families to worship together. I believe I am more pleased by the fact that family worship has increased greatly since the new program of Christian Education began than by any other thing. If there are still Episcopal churches where the Sunday School service is for children only, I feel sorry for them. They are missing the best of what our worship should be. Not only does family worship bring enormous new life to the church, but it makes use of the surest method of guaranteeing that worship will be meaningful to the child who does it with those he loves and trusts the most.

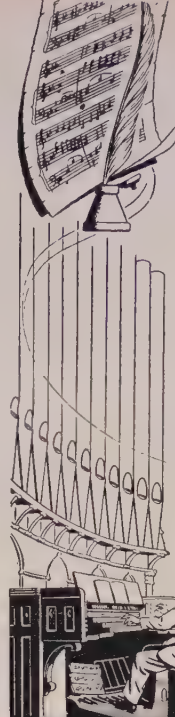
I have already said that time, experience, patience and cooperation by the whole Church will greatly improve the Seabury Series. I am sure that the national Department wants every just and constructive criticism made available to it. I think we should look at the courses now completed not as finished products but as prototypes on which great improvements can and will be made.

Bold, New, and Creative

Just as I hope that the Church will recognize the good in the Seabury Series and help with all humility to make improvements in them, so I trust that the national Department realizes that now is the time to be careful not to let its thinking crystallize too firmly around its product, its methods, or its terminology. The whole gratifying accomplishment in Christian Education in our Church in the past decade was made possible because many people put their personal prejudices behind them and tried to think in bold, new and creative terms. It would be a great loss if that framework of thought which has released a flood of spiritual power into the life of the Church were to fossilize into a rigid coat of protective armor. It is

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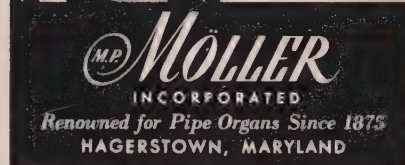
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CHRISTIAN COMMUNICATION

continued from page 26

involvement (in occupied-Moscow and particularly in a moment when he finds he cannot pull the trigger of his gun to shoot Napoleon, in prison, on the retreat 'death march'), and with it, life lived. For this reason, he seems to be the focal figure in the film, although King Vidor, who directed *War and Peace*, wrote in The New York Times that "I would say that it is a story of the maturing of Natasha."

It is, also, the story of the maturing of Natasha. She passes from a simply amused, active "game of life" to a life lived. On the eve of the battle in which he is fatally wounded, Mel Ferrer says to Fonda: "All our lives will be different from now on because of what is going to happen here tomorrow." Yes. And we see, graphically, how individual persons are moulded by towering public events, and yet remain persons, motivated most strongly by a life-urge. It is a life-urge linked always with love. Life without love becomes death.

Audrey Hepburn, as Natasha, stands in one of the final scenes of the picture, in a ruined home reminiscent of many ruined homes in post-war Germany. Of course, one could have found similar ruined homes in many countries within the span of our own lifetime. Here, one sees the life-urge in process, one sees strength grow out of disaster, one sees love react to hate and overcome it and its work.

Franklin Roosevelt's statement, "I hate war," comes to mind as one leaves the theater after seeing *War and Peace*. The power of good is greater than the power of evil; but the power of evil is a malignant thing, horrible, to be fought with all our God-given strength. From the Napoleons, the Hitlers, the Stalins, and all the despots who forget the individual person in their grandiose planning of such scope that persons become mere objects to be exploited, good Lord deliver us. Yet, when we must fight them, enable us, turn our blood to fire, help us to fight because we love Thee and all the blessed, God-created individual persons around us, with whom we live out our lives in this brief, wondrous pilgrimage of mystery, and with whom we look towards eternal life.

END

THE DEMAND

continued from page 41

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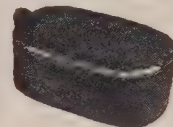
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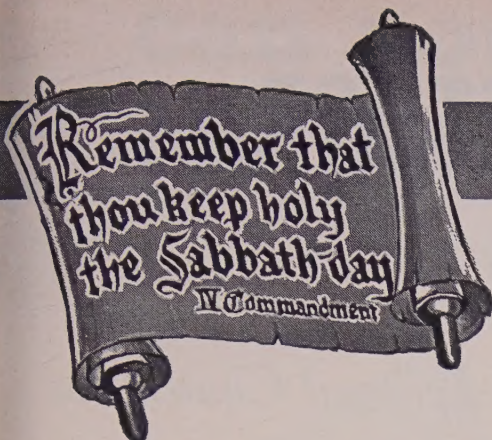
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KEY—Light face type denotes AM, black face PM; addr, address; a, assistant; B, Benediction; C, Confession; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Day; HH, Holy

Hour; Instr, instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; Par, Parish; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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Ser 11; 2 & 4 Sun MP & Ser 11. HC Daily. C Sat
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Rev. A. L. Mattes, Min. of Education
Rev. D. G. Stauffer, Asst. & College Chaplain
8, 9:30, 11. High School 4:30, Canterbury
7:00

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ly MP 8

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(ung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

ISCOPAL CHURCHNEWS OCTOBER 14, 1956

NEW YORK CITY

ST. BARTHOLOMEW'S Park Ave. at 51st St.
Rev. Terence J. Finlay, r
Sun HC 8, 9:30; MP 11 (HC 1st Sun); Ev &
Wkdays HC Tues 10:30, Wed & HD 8, Thur 12:10;
EP daily 6; Organ Rec. Fri 12:10
Church open daily.

ST. JAMES' CHURCH Madison Ave. at 71st St.
Rev. A. L. Kinsolving, D.D., r; Rev. W. J. Chase;
Rev. G. C. Stierwald
Sun 8 HC, 11 MP Ser (HC 1st Sun.) Wed. 7:45
HC, Thurs 12 H.C.

ST. MARY THE VIRGIN, Rev. Grieg Taber, D.D., r
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (high); B 8. Wkd 7, 8,
9:30, 12:10 (Fri); EP 6; C Th 4:30-5:30; Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9.
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ST. THOMAS 5th Ave. & 53rd Street
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TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10. Wkd HC 8 (Thur &
HD 7:30 also; 12:05 ex. Sat. Prayer & Study 1:05
ex. Sat., EP 3; C Fri 3:30-5:30 & by appt. Organ
Recital Wed 12:30.

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun HC 8, 9 & 11, EP 4; Weekdays HC Daily 7
& 10, MP 9, EP 5:30, Sat 5, Int 11:50; C by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9 & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, v
Rev. William G. Love, p-in-c
Sun HC 8, 9, 10 (Spanish), 11 ESer 7:30
Daily: HC 7:30 ex Thurs. Sat HC 9:30; ESer 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
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Rev. William A. Wendt, p-in-c
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Rev. Frederick P. Taft, Rev. Edward W. Mills, Asst
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Rev. A. Freeman Traverser, Assoc
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7:30; Wed & HD 10:30

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Rev. J. Robert Maceo, Jr., c
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Wkd H Eu 7 M, Tu, Th, Fri; 9:30 Wed; MP 15 min
prec Eu. EP 5:15 daily exc Sat. C by appt.

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HC Wed & HD 10 Holy Eu

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EPISCOPAL CHURCHNEWS, OCTOBER 14, 1964

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St. Paul's, Augusta
Christ Church, Augusta
St. Albans, Augusta
Holy Apostles, Savannah

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MARYLAND

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